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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 28 '73



General Superintendent Stowe



THE CHURCH OF YOUR CHOICE

I am your church . . .

. . . one of more than 6,000 Churches of the Nazarene in 60 world areas.

. . . a very small part of a very large family—the family of God—made up of millions and millions of blood brothers (and sisters). John Calvin observed that “no man can claim God as his Father who does not have the church as his mother.”

. . . more than a building—modest frame chapel in the country or expensive stone structure in the city—I am really people. That's why the recent earthquake in Nicaragua didn't destroy the church when it demolished several church edifices.

. . . and these people are different—all sizes and shapes and descriptions—but they are remarkably alike in their fundamental difference from people outside the Church. Jesus said it would be that way; “They are not of the world . . .” (John 17:16). It's the difference between saints and sinners. These are people who are not too broad-minded to walk the narrow way.

I am your church by choice . . .

. . . for that's the only way people affiliate with a “New Testament” church. It's not a family affair. Membership can't be automatically transferred from parents to children. The only way to be born into the church is to be born again, and that involves a choice. You had to choose

Christ as your Saviour. Then you decided on a church home as a public confession of your discipleship.

. . . but the basis of the choice of a church was not physical proximity or the personality of the pastor. You chose me primarily because I was a holiness church. Here you heard the doctrine of sanctification taught and preached. Begun in conversion, it was completed in the second crisis experience, which brought the full purity and power of the Holy Spirit into your life.

. . . and your choice of the Church of the Nazarene cost you something. In fact it cost you just about everything. That's what you confess when you say, “I *belong* to First Church [or Trinity, or ———].” Your time and your tithe now belong to the church. The pastor doesn't have to apologize when he asks for either or both! Your choice makes it more than mere duty. Your devotion makes it a delight.

And I'm being chosen

by more and more people . . .

. . . for the Church of the Nazarene is a growing church—50,000 new Nazarenes in the last year and a half, and all indications point to another 50,000 by the end of 1973. I'm not normal if I'm not growing. Growth will come if you as a member pray, work, and witness in the power of the Spirit. It did at Pentecost and will today! □



How Do You **NAZARENES** Do It?

By Nick Regillo, *Mannington, W. Va.*

My wife, my son, and I were grateful for the opportunity to take in the General Assembly last June in Miami Beach, Fla. It was a joyous time for us and we felt it meant more to us after experiencing the previous one in Kansas City.

For several days we were quartered in the Sea Isle Hotel and it was here that I made friends with the bellhops and conversed with them quite often. They were very courteous and helpful, especially in giving directions to various places we desired to visit.

One day one of these men commented on the thousands of Nazarenes gathering for the various conventions from all over the world and asked the question, "How do you Nazarenes do it financially?"

I proceeded to tell him about our local churches and how we operate. I mentioned the district and general budgets and that, through the faithful giving of our people through tithes and offerings, we were able to build and operate churches and finance conventions and assemblies.

I also informed him that nearly all Nazarenes gave 10 percent or more of their income to their churches and that there were few wealthy people among us. We were mostly just ordinary

working people. He was quite impressed.

I can guarantee anyone that tithing really pays.

Our local church has the distinction of being a 97 percent tithing church. In the past 15 years we have paid for a new church and parsonage, have retained the old parsonage, increased benefits for our pastor and his family, and have provided a good salary. The finances have greatly increased and the treasury is in the best condition ever.

I have faithfully tithed and given offerings since 15 years of age. My wife has done the same. We hope to celebrate our twenty-fifth wedding anniversary next June. We are happy to know that more than \$25,000 of our money has been contributed to the church during these years. Our daughter and son love to tithe and give to missions through Alabaster, Thanksgiving, and Easter offerings. Our daughter is now a happy minister's wife in the Church of the Nazarene a few miles from here.

Down through the years I have seen people blessed as they tithed and gave offerings. Churches cannot prosper without doing so. Individuals who neglect to tithe fail to grow spiritually. Are you a tither? If not, try it. I guarantee you'll like it. □

HERALD of HOLINESS



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PEN POINTS

HE GIVETH MORE GRACE

Barbara Bell was scheduled to sing Sunday morning at Grace Church. But all week her husband, Richard, had been ill. He had suffered a stroke some months before, and Barbara had to help him with exercises to regain the use of his right hand and leg. Many times the effort was almost beyond human endurance, and this week seemed one of the worst.

What should she do? Telephone Pauline, who is on the music committee, and ask her to arrange for a substitute? No! Why not pray first?

"O Lord, if I am to sing, then make Richard well enough so that I will know that my place is in church on Sunday morning."

God answered. Sunday morning after she sang, Barbara told of her prayer.

"Jesus began to give me words which I wrote down as they came," she said, "and that is why you heard three verses instead of two:

He strengthens my faith when troubles surround me;

He answers my prayers when I call on His name.

His mercy surrounds me; His love, it astounds me.

He's there when I need Him; He's always the same.

—Thomas W. Thomas
Horseheads, N. Y.

YOUR SPIRIT

*'Tis your spirit that people notice
As you hurry through each day.*

*'Tis your spirit that clearly tells them
If you mean the words you say.*

*'Tis the spirit they see in your actions—
If they're loving or grudgingly given.*

*'Tis your spirit that shows them the
Saviour,*

And gives them a glimpse of heaven.

*'Tis your spirit that quickly betrays you
When you manifest evil blight.*

*O Christian, guard carefully your spirit!
Examine and keep your heart right.*

—Carolyn K. Brewer
Missionary to Bolivia

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Interior church view: Whittier (Calif.) First Church



Luoma Photos

My day had been a wearing one. As I dropped into a chair for a moment of relaxation, I reached for a newly delivered magazine, the columns of which never fail to bring me much of interest.

As I listlessly turned back the cover, a line opening the first article gripped my attention. Not only were the words put in this prominent place, but the letters were of darker and larger print.

What were these quoted words the editors deemed of such great importance?

"A life insurance company claims that the only sure thing about life is death. Therefore, the way to live out life in the time given is the heart of real existence."

Was this a theologian speaking? Or perhaps a social science professor, a missionary? No!

These words came from the lips of a man who

was earning his livelihood selling life-insurance policies. And those two sentences were by no means all this insurance salesman had to say on the subject. For he must get his reader's attention in order to sell his "goods." And he knew this.

He had not sold me a policy, but he *had* given me something to think about. "The only sure thing about life is death." Placing the magazine in my lap, open so this bold print stood out, I sat

By Katherine Bevis, *Houston*

there meditating quietly on the second sentence, "Therefore the way we live out life in the time given is the heart of real existence."

What is life's greatest art? I mused. It is something to be able to paint a beautiful picture. But it is far more glorious to paint the at-

mosphere that surrounds us—to affect the very quality of the day. *That* is the highest art.

TODAY IS OUR DAY, TO USE AS WE WILL. To give out peace and joy or to throw the moments away as though they had no value.

I thought of a statement I had heard on the radio a few days before. The speaker said, **"TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE!"**

Socrates said the unexamined life is not worth living. A psychiatrist sometimes encourages a patient to "empty his mind," and go back as far as possible to bring up certain phobias. Often when these come to the surface, mental order is again established.

We need to live in an "I—Thou" relation with God in which there is an opening of the soul to God, so He can speak to us and tell us how important the NOW is in our lives—TODAY!

We have confessed our sins and have been forgiven. They are past and do not exist. The future is still ahead of us, and the future does not exist, for it has not happened yet. Only NOW exists.

In his book *This Double Thread*, Author Walter Starke points out that the Japanese do not clutter their homes with many objects of art. Rather they put a single work of art in a room, so that it can be completely experienced. Later they change the object and experience another in its place.

In the same way, we can take only the moment we have—the NOW moment—to live.

"The only sure thing about life is death."

Today is our day—to use as we will.

"This is the day which the Lord hath made" (Psalms 118:24).

USE IT WISELY! □



THE RIGHT TO HOPE

By C. Neil Strait, Uniontown, Ohio

THE LATE RALPH J. BUNCHE, a Nobel Peace laureate and undersecretary of the United Nations, was credited in the *UCLA Monthly* with this statement: "One must believe that man can be saved—or salvaged—from his inevitable follies, that all problems of human relations are soluble . . . that conflict situations, however deep-seated, bitter and prolonged, can be resolved; that a world at peace is, in fact, attainable."

It is admirable that a man of Bunche's stature believes in the salvaging of men and its possibility. It blows like a fresh wind across an otherwise rather pessimistic landscape.

The question I raise is this: If a world statesman, sensitive to and acquainted with the wickedness and failures of men and nations, still has hope for peace and for the salvaging of mankind, how much more should the Church and the Christian exercise the option of hope?

And why should this be? Men who hope apart from the grace of God hope only in the goodness of mankind. And the goodness of man has a poor track record. That most of his time on earth has been spent at war is only one example of what he does when he is left to himself.

But men who hope in the redemptive power of Christ are doing more than hoping against

hope. For the grace of God has an impressive record where it has been given an opportunity to work.

History is replete with those instances where the gospel brought hope and redemption to nations and to mankind. Witness the Wesley revival, the Graham crusades, an Asbury revival, or the Jesus Movement of the current era, to name only a few.

No institution or organization in the world has the authority to proclaim hope like the Church. Its authority is granted by the resources of God, and Calvary is its proof.

All other hopes must rest their case on the goodness of man. And that's a pretty shaky foundation on which to build hope, when you realize how infested with sin it is.

The Church, then, should exercise more its option of hope in the power of God to save and to salvage, and trumpet less its aura of hopelessness.

It is a sad day when the statesmen of the world speak more of hope than do the redeemed of the Christian community.

Let the one organization, the one community, that is really acquainted with hope—redemptive hope—speak out and share the Christ, through whom real peace comes. □

B. Edgar Johnson



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B. EDGAR JOHNSON
GENERAL SECRETARY

OFFICE OF THE
GENERAL SECRETARY
CHURCH OF THE NAZARENE INTERNATIONAL HEADQUARTERS

Mr. Walter Cronkite
CBS-TV News
51 W. 52nd Street
New York, New York 10019

Dear Mr. Cronkite:

The recent years have demonstrated the power of the television news medium. There seems to be general consensus that bringing the Vietnam War into the living rooms of America has had profound effect to bring the war to a conclusion. I am impressed with the skill your media people used to convey the tragedy of more than 46,000 young American lives being lost in that lamentable struggle.

With the war apparently coming to an end for the United States, may I invite, even challenge, your news resources to become involved in stopping an even larger "war" against life in America. It is the senseless "battle" on the highways that has killed, according to National Safety Council sources, an average in excess of 25,000 persons a year in accidents related to drinking drivers. I find it difficult to comprehend that while we lost 46,000 men in approximately 11 years in South Vietnam we were losing on our streets and highways approximately 280,000 men, women, boys, and girls in alcohol-induced accidents. The figures do not include the number of injured. The financial loss must be in the billions of dollars.

Can the power of the media continue to be legitimately withheld from exposing this grave crisis and tragic loss in America in the same manner as was the loss in South Vietnam so vividly exposed? If every living room feels the impact of your cameras and commentary speaking out against this horrendous waste and loss, will not forces of sanity and self-control demand a settlement of some nature that stops this highway murder for the profits of the few? Surely the same motives which prompted your "faithful reporting" of the actions in the comparatively smaller problems of Vietnam must, for even nobler reason than to avoid any valid charge of hypocrisy, continue to move you to similar action now in this much larger domestic peril. Now is the time for us all to rededicate ourselves to the struggle to save human lives at home as well as on foreign soil.

Sincerely yours,

B. EDGAR JOHNSON

J

Identical copies of Dr. B. Edgar Johnson's letter have been sent to Mr. David Brinkley, Mr. Harry Reasoner, Mr. Howard K. Smith, Mr. John Chancellor, and Mr. Eric Sevareid. Johnson proposes also to write senators and congressmen.



WHICH WAY?

By Dorothy Boone Kidney, *Washburn, Me.*

I have 15 recipes for making chocolate cake in my collection of recipe books. Each recipe gives clear, detailed instructions. Each recipe is different. And each recipe assures me that the chocolate cake will turn out well.

However, I use only *one* recipe for chocolate cake because I have found that one of the recipes makes an *excellent* cake. This tested recipe is the only one I use now. I am satisfied with it. I like the results.

Through the years I have been offered 15 philosophies of life. Each one is different. Each one gives detailed instructions on how to live. And each philosophy assures me that I will be satisfied with the result.

The atheists told me, "There is no God. You are like a tree. You die and you rot and then you are nothing. Live as you please. 'Eat, drink, and be merry,' 'for to morrow we die.'"

The atheistic philosophy is gathering dust on the back shelf of my mental filing system. I do not believe the fine print in this "recipe." Like Joyce Kilmer, I know no man who can make a tree nor any man who can put together a bird and give that bird a song! Atheists have been unable to show me anyone with this much power. So there *is* a God.

Kant, Thoreau, and other transcendentalists offered me a recipe of *thought*. "There is nothing existing but *reason*," they insisted. "Your

reason is God! You can get along nicely with reason as your only guide."

But through the years I found myself crying alone by a wayside with a questioning hunger in my heart. My reason did not know the answer and sat helplessly by while I floundered about looking for some better philosophy than this!

The universalists offered me a recipe for baking a "tasty philosophy-cake." They said, "It does not *matter*. Forget the hunger in your heart. Get up from the wayside and dry your tears. *Everyone* is going to heaven!"

I stood by the wayside and wondered about the sense of their having churches to guide people. They might as well close up shop, I decided, because the people, apparently, needed no guidance.

Heaven? You take *any* road, pass the hill on the corner, and you can't miss it, as the saying goes. In my heart I knew that the universalists had left some important ingredients out of *their* recipe.

Catholics told me to do penance and to pray to many saints. "Get up from the wayside and dry your tears," they admonished me, "and get yourself a ritual. Memorize your ritual and ask the saints to help you. In a ritual, a routine, a set pattern, you will find comfort for your heart."

But my heart would not find comfort in a ritual. I knew this recipe would fail me in the "baking heat" of trouble. I knew it would fall in the middle when I needed it most. The hunger in my heart was not the kind to be satisfied with ritual.

The Christian Scientists offered me another recipe for living. Christian Scientists told me to sit by the wayside with my eyes *shut*. "If you do not let yourself see evil and sickness and sin, they will not exist. You only *think* there is sin in your hungry heart. Close your eyes."

But I could not close my eyes. There were too many years of too many sins stacked high in my life. My heart could still see the sins. Even though I buried my head in the sand like an ostrich, the sins were still immovably *there*!

Individual people gave me recipes for living.

Dale Carnegie said, "Win friends and influence people and you'll be happy."

... THERE IS MORE TRUE WISDOM PER SQUARE INCH PACKED INTO THE BIBLE THAN IN ALL THE PHILOSOPHY BOOKS ON ALL THE SHELVES OF THE WORLD LINED UP END FOR END.

Emily Post suggested, "Acquire good manners; be socially correct and you will get along fine."

Dr. Norman Vincent Peale said, "Think positively!"

The billboards proclaimed, "Go to church on Sunday."

The radio announcer entreated, "Give to charity."

Uncle Sam even suggested, "Join the army!"

But nobody told me how to satisfy the hunger in my heart—how to get rid of the stack of sins in my life, how to reach out and touch God, who *could* make a tree, *could* put together a bird and give the bird a song. Nobody told me how I could reach out and take Christ by the hand and find that He would become my Friend.

Fifteen recipes "for living" began collecting dust on my back shelf—15 ways to bake a life that wouldn't fail!

Then one day I tried a little recipe all alone. A little white Church of the Nazarene in Yarmouth, Me., and a small white Bible had offered some suggestions on how to take care of the black sins and the dark hunger.

The white Bible had been given me for Christmas. The little white church I had stumbled into all alone on a rainy day.

The Bible and church offered *instructions*, but the final recipe was my own. I knelt beside my bed in the middle of the afternoon with the white Christmas Bible in my hands and began to talk to a God the atheists said didn't exist about a heaven that the universalists had said not to worry about, and confessed the sins in my life which the Christian Scientists said were not there, and cried real tears over a wasted life which the transcendentalists said didn't matter.

I told God about the hunger—and asked Him to forgive the sins and to satisfy the hunger, and promised that I'd let *Him* be my Philosophy of life and my *Answer* and my Signposts and my Guide and my whole Purpose for living.

I stood up after that prayer. I didn't look a bit different. I was 28 years old with brown eyes and brown hair and slightly crooked teeth—but inside where the universalists and Uncle Sam and Thoreau and Emily Post couldn't see, there was

a quietness and a peace and a cleanness I had never had before. I was new and clean and shining on the inside, where it mattered.

I was grateful. God had picked me up by the wayside and had dried my tears, had forgiven my sins and had given me peace.

Maybe I didn't know how to pray very well. I had never learned a ritual. But I was so grateful I said, "Here, God, here I am; and if You have any special jobs You'd like done down here, I'll be glad to do them. You give the orders and I'll carry them out. I need You to get me through this life."

I have a big God. He offers the only "philosophy of life." Philosophy was His department before the world was ever made. For anything I want to know about living now, I read His Bible and ask Him and He tells me.

He guides me to the places He wants me to go and directs me to what He wants me to do. And I have found that He has lots of assorted jobs for me to do.

I walk with Him and talk with Him, and although He has never spoken *aloud*, I seem somehow to understand what He means and try to follow His directions.

We have a communion that's difficult to explain but it's as real as the sun coming up in the morning. It's filled with peace, and it's something you don't get from ritual or from worldly books.

I read the Bible daily and I have found that there is more true wisdom per square inch packed into the Bible than in all the philosophy books on all the shelves of the world lined up end for end.

God walked with Isaiah, Enoch, Paul, Philip, and Peter. But I still marvel that He walks with me. I find happiness in praying to Him, reading his instructions to me from the Bible, and trying hard to follow the still, small voice which I now recognize to be His.

I have tossed away 15 recipes for living just as I have discarded 15 recipes for baking a chocolate cake. I use one recipe for daily living. I have found that turning my life over to Christ and living the way He wants me to is the best recipe. It gives good results—and it never fails!

□

ON BEING OPEN TO SANCTIFICATION

A STUDY OF JOHN 17

By Thomas G. Nees, *Washington, D.C.*

The word *sanctification* suggests a variety of spiritual meanings among holiness people. For most of us, it represents a very meaningful experience of God's grace following conversion. It is the result of being filled with the Spirit, sometimes referred to as the "second blessing."

For others, because of what they see to be conflicting claims, the word sanctification means confusion. Sensing this variety of interpretation, some have attempted to avoid confusion by conveying the meaning of the experience of sanctification without using the word.

Sanctification to still others is an abstraction, a word without content, unrelated to real-life experiences. While it may point to a past commitment or an emotional experience, it has no definable meaning for the present.

I know a few people for whom the very word sanctification brings to the surface negative reactions. For them it represents demand, perfectionism, the profession of an impossible standard of Christian living. Since, for them, sanctification has come to mean a new form of legalism, it is avoided.

Whatever image the word suggests, we cannot escape the meaning and the intensity of the prayer in John 17, which centers around the key petition Jesus made for His disciples: "Sanctify them through thy truth" (John 17:17).

At the risk of oversimplification, justification and sanctification can be understood as two sides of a coin. They are essential parts of God's work in the lives of believers. Justification is God's offer of forgiveness from the guilt of past sins and carries with it the gift of eternal life. Sanctification describes the Christian's ongoing relationship with God, the world, and other believers. Meaning literally to be "set apart," it is the result of living in the Spirit.

A great many people have the idea that the only purpose of religion is to provide forgiveness for sins, making it possible to enter heaven. Religion is seen as a good insurance policy. You pay your tithe, attend the services, fulfill certain obligations to the church to insure eternal life. Life doesn't really change. A few moments set apart during the normal course of events each week is sufficient to guarantee heaven rather than hell.



If that were all there is to the gospel, then God should, of course, take us to heaven as soon as we repent. Why go through all the struggle of living, all the temptations, the liabilities to defeat? If all there is to religion is salvation from the past in order to enter heaven, then we can forget about sanctification and life in the Spirit. Obviously such is not God's will.

Life goes on for Christian and non-Christian. Jesus' words in the final days of His life make it clear that His people are not called to drop out. Nor did He promise to protect us somehow from the difficult task of living. His plan includes more than salvation from the past and the hope of eternal life. As good and wonderful as that is, it is in the design of God for His followers to be sanctified, to go on living in the Spirit.

The context of John 17:17 suggests a number of spiritual possibilities open to the Christian through sanctification. In the prayer, the Lord is quite specific about the quality of life to characterize sanctified believers.

The prayer begins and ends with the suggestion of a unique relationship to God. The same close relationship Jesus enjoyed with the Father is now offered to His followers through the Spirit. To be sanctified is to be open to the immediate presence of God which Jesus enjoyed. As translated in *The Living Bible*, the prayer concludes: "And I have revealed you to them, and will keep on revealing you so that the mighty love you have for me may be in them,

helps to holy living

and I in them" (John 17:26).*

Sanctification in this context means a living relationship with God in which we are continually open to the "mighty love" Jesus experienced. The "world" doesn't understand this. For most people, God is abstract, needing to be proved, defended, or denied. For the Spirit-led believer, God is immediate and present.

Sanctification in John 17 describes the Christian's unique relationship to the world. "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17:17-18).

Christians have tended to forget this. We create communities that shut us away from the world. A closed fellowship leaves the impression that the world is beyond hope, that we must do everything we can to avoid contact until we finally make it through. We set up taboos and barriers which exclude the ungodly—all the time forgetting that Jesus was identified as a "glutton" and a "winebibber" because He became "a friend of . . . sinners" (Matthew 11:19). He dismissed such criticism with, "I am not come to call the righteous, but sinners to repentance" (Matthew 9:13).

Sanctification means that life becomes a mission. Religion is no longer defensive. As Jesus was sent, so His followers are sent to the world. And we can go into the world, facing severe temptations, harsh cruelties; being in, but not of, the world.

As the prayer continued, sanctification was

*The Living Bible, Kenneth N. Taylor, copyright 1971 by Tyndale House Foundation. Used by permission.

to result in new relationships of unity among the believers. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me" (John 17:20-21).

Unity is thus necessary, not only for the internal needs of the community of faith, but also in order to make credible the Church's witness to the world. Francis Schaeffer has called for this kind of unity in his book, *The Church at the End of the Twentieth Century*. Having emphasized the need for doctrinal purity within the Church, he goes on to remind us that "after we have done our best to communicate to a lost world, still we must never forget that the final apologetic which Jesus gives is the observable love of true Christians for true Christians."

Oneness does not mean uniformity—everyone acting alike, looking alike, thinking alike. It is unity within diversity. Unless we can be one in Christ in the midst of this diversity, we have not the sanctification Jesus prayed for. Oneness among Christians exhibited before the world must cross all the lines which divide men. The New Testament says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

What Jesus prayed for became reality on the Day of Pentecost. The Holy Spirit opened to believers a unique relationship to God, a unique mission to the world, and a unity unique in human history. And it remains for every disciple to say, "Amen," to Jesus' plea, "Sanctify them." □



NOT FOR FARMERS ONLY

By Jim Spruce,
Belleville, Ill.

Could a superintendent of public schools be a farmer? Ours not only could be but is a terrific man of the "soil"! Educated, knowledgeable, with many leadership responsibilities, our superintendent is a community and church pace-setter. But a farmer?

Though my knowledge of his professional duties is limited, I am convinced that our superintendent is as good a "farmer" as he is public school director. He is, no doubt, a better judge of character than he is of Charolais bulls.

But when it comes to cultivating the "soil,"

he's in the right field. You see, his love for Christ supersedes his love for position. Many are the privileges and opportunities that become his professional office, but I think even he would agree that his labor with the soil is vastly more important.

Years ago the superintendent decided to share his faith at work. He discovered that "sharing faith on the job" is vastly different from just trying to "take faith to work" as you would a briefcase or lunch box.

This was not new to him by now, for business acquaintances and school personnel knew him to be a man of God. So he also shared his faith in God with a recently employed office secretary. It was no shallow, hesitating, hurry-and-get-it-over-with type of "speech." Not just the old standard, "I go to church, too" routine. No silent witness for this superintendent! Simply

and consistently he spoke of Christ's love in tones of optimism, joy, and hope.

Yes, there was a sprinkling of invitations to his church. But there was much more in terms of a continuing ministry through his shared faith on the job. Really, his witness was genuine because he is a genuine person. It was simply Christ-centered because he is a Christ-centered man.

When the right occasions presented themselves, he spoke of Jesus as a Lord who understands our personal and practical needs, and as a Bridge over the uneven, troubled waters of our sin to reach God's love. The superintendent shared unashamedly because he was not embarrassed! He gave freely of the gospel because he had freely received!

And the secretary listened. Before many months she was not hearing the words of her employer, but rather the impression of the Holy Spirit. So the sensitivity of the superintendent to the Spirit enabled God to sensitize a hungry sinner!

Almost before he knew it, his role of school superintendent became an avenue through which God could employ him as a "farmer" par excellence. By authority of the state, he is to exercise jurisdiction as related to the school district through the school board. But by the authority of God, he was to till and cultivate the "soil" of hungry people!

Eager to learn more about the inner calm and spiritual victory of her employer, the secretary and her husband visited our church. As God would ordain, their first Sunday was Laymen's Sunday. An outstanding witness was given by a young layman who himself was the spiritual product of witnessing friends!

Time passed and some disappointments came. But the superintendent kept farming. He cultivated, watered, planted. Then came the harvest and God received the increase: a young secretary knelt at our altar and found forgiveness!

But you should not miss out on a most vital farming technique taught by our superintendent. He and his wife caught the spirit of fellowship evangelism long before spiritual results were reaped! They went to the joyous trouble of inviting the then still unconverted secretary and her husband to their home for an evening meal. Not only that couple, but their young Adult Sunday school teacher and spouse, a newly converted young couple their age already in the church, and the pastor and wife! A full house? We were packed! And it cost a little money! And an evening of television!

But what an evening! I went away thinking about that superintendent's wife and her love expressed in terms of royal entertainment. And I thanked God that the really big men in life are the ones who care enough to stay close to the parched, choked, sin-baked "soil." □

By Lyle K. Potter, *Evangelist*

On Reverence in the HOUSE

Oh, don't say anything. It will drive them away," was the reply one pastor gave me when I asked about the group of young people who were sitting in the back pews, whispering, passing notes, and paying no attention to what was going on in the service.

Actually, this pastor was the one who was driving them away. They had been allowed to move to the back seats, and their next move, sooner or later, would be "out." They were not listening, and consequently they would not be reached with the gospel, and would be lost.

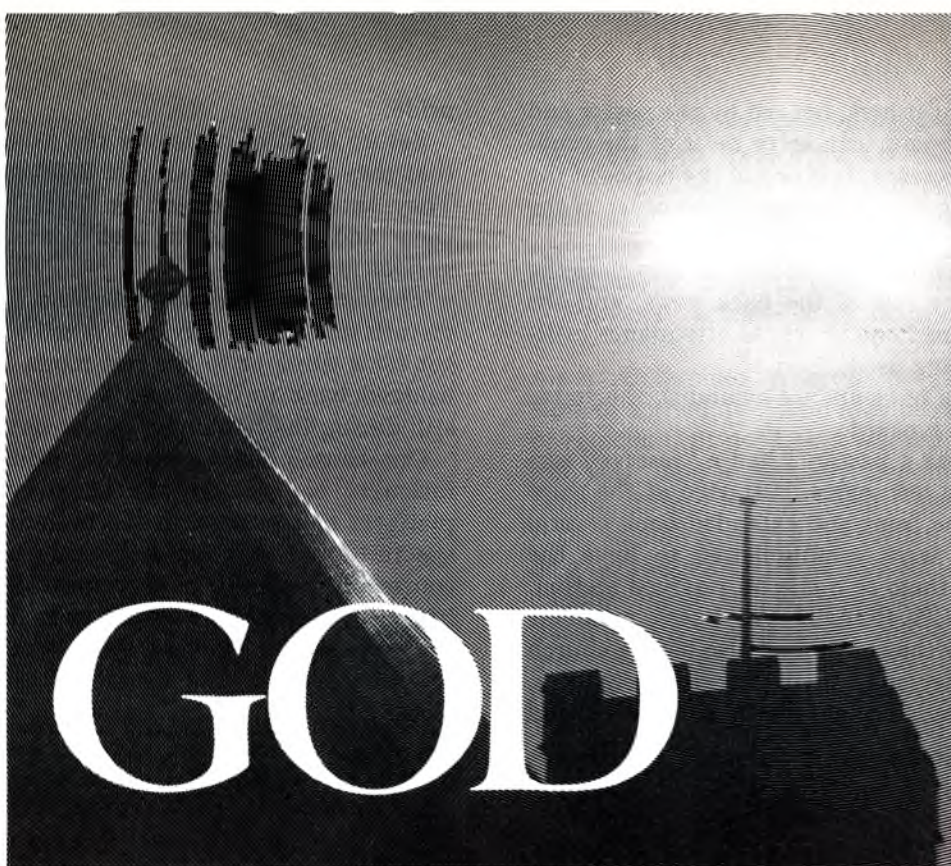
It was quite evident that when these young people could sit and talk during prayer, the reading of the Scripture, and even the altar services, they had lost respect for the church. Unless this respect was gained back, they could never be reached by the church.

Some time ago I was in a church for services where the teens sat toward the back and paid little attention to the speaker or anything else. They acted as if the services were for everyone else, but not for them. I wondered why they came—why their parents allowed them to sit back and be so irreverent in God's house.

I knew I would not be able to reach or help them unless somehow I could get them to give attention. My wife was coming to the platform to sing, so I had a free moment. I slipped down and sat on the pew in front of the couple doing the most talking.

I whispered, "Hey, you guys, are you going to talk all through the service, or give attention

ce
of



and make it easy for me to preach? I'm a poor preacher, and I need your help."

They looked amazed. Apparently no one had ever challenged them along this line before.

Before I left I added, "I know you will help me. Thank you so much."

They gave perfect attention, and when the invitation was given, both came to the altar and were saved and became two of my best friends.

But what if someone had not insisted that they be quiet and show respect for the church and the minister? They would still be sitting in the back, talking during the services, and never be reached for God.

One of the most precious things one can lose is respect. When respect for God's house is lost, it is only one step further to lose respect for God himself.

Emphasis must be placed here not only in the interest of saving our youth but in reaching others for our church and the Lord.

Soon after taking a certain pastorate I went to visit a family I was told were prospects. I understood they had attended our church once, so I invited them to return and become regular attenders.

This was their reply: "We visited your church and planned to attend regularly, but we are not going to raise our children in such an irreverent atmosphere as we found there."

One visit to some churches is enough for some families with fine teen-agers. They do not want to think of their teen-agers becoming like the

young people they see sitting at the back, irreverent and disrespectful during the service.

We all want the kind of church where the services will benefit and bless all who come to worship with us.

Who is in a position to help make this possible?

1. PARENTS. Why do families scatter as soon as they enter the sanctuary? Children and youth either go to the back or some other remote corner where they may sit with others their age and talk or cut up during service. The parents go on toward the front and sit down. They completely forget there are other members in their family until the service is over.

If parents cannot keep their families with or near them, they can at least look around and check on them.

When parents go down to the altar to pray, they should not leave their primaries and juniors back in the pews to misbehave, cut up, and talk, as if to say, "Praying at the altar is only for the big people and you are not really a part of it."

Parents, unless you teach your children to be reverent in God's house, don't expect them to be reverent and respectful when they get to be teen-agers. As long as your children (however old they get to be) are living in your house, you expect them to respect you. So at least when they are in God's house insist that they respect Him.

2. USHERS. In case young people have not been trained by parents to respect the house of

God, efficient ushers, backed by the pastor and the church board, can solve most of the problems of irreverence. It is one of the duties of the ushers to see that reverence is the order of the service.

Reservation ropes should be used to close the entrance to a few of the back pews, and the pews be opened one by one as attendance justifies their being used.

If the back pews are not available, the young folks will sit forward.

When I was a pastor, I had a "reserved section" for my teen-agers. It started at the third pew from the front and extended back several rows. They were complimented to have the ushers take them to a special reserved section.

3. CHURCH BOARD. All board members want to save the youth, and also have a church to which they may invite friends, neighbors, and business associates with confidence and

pride.

Set up a list of duties for the ushers and see that they are more than just "offering takers." They should be present at least 10 minutes early and standing at their stations in the various aisles.

They are to speak to those who may talk or disturb during the services. When a child goes out for a drink or to the rest room, he is to be ushered back to his parents and asked to sit still during the remainder of the service.

One church board passed the following resolution to be read by the secretary from the platform and printed in the bulletin: "We respectfully ask our children and youth to be courteous, reverent, and respectful in God's house, by coming to worship and entering into the services like everyone else, being quiet and attentive, and sitting forward during all services." □



SILENT SINS

Clyde Beatty, who trained lions and tigers for years and had been mauled over 100 times, died of cancer. There is a spiritual lesson in that. Our greatest dangers are not those that are without. On the contrary, we run the greatest risk of spiritual death from the silent sins on the inside.

These silent sins may not seem as threatening as the snarling sins on the outside but they are deadly nonetheless. Because they are silent, internal, and out of sight, they pose our greatest threat.

An unforgiving spirit is one of the silent sins that can destroy spiritual life. One can have an unfor-

giving spirit and it may never be known by others. Worse yet, one may have such a spirit and scarcely be aware of it himself.

But it takes its toll—silently, slowly, and surely eating away the person from the inside. Jesus taught us that if we do not forgive those who have wronged us neither will the Father, whom we have wronged, forgive us.

Greed is another silent sin. Greed attacks from the inside, making it difficult to detect. Sometimes it goes under the guise of a search for security, causing one to center his interests on material things rather than things of the spirit.

Peter Marshall called materialism "the hook that is baited with security." Jesus knew the great dangers of materialism and that is why He said more about materialism than He did about heaven.

A wrong motive is another silent sin that can destroy a person from the inside. A wrong motive is sometimes difficult to detect because it often expresses itself in good behavior. But if the right action is performed for the wrong reason its virtue is nullified. God, who "looketh on the heart," sees a person as he really is, and judges the motive for the behavior, not the act itself.

Resentment is another silent sin that takes its toll of the spirit. To resent is to re-feel a hurt. One who resents assumes that he is repaying his offender. What he fails to realize is that resentment affects the resenter more than it affects the resented.

Beware of the silent sins which are capable of destroying from the inside! □



By Aarlie J. Hull, Seattle

A Christian Woman's World

FAMILIES AND TELEVISION

Television appeared in the American home about 20 years ago. In the first 10 years of its availability, the proportion of families owning TV sets grew from none to over 90 percent.

The average television viewing time of the American child from age six to 16 is 22 hours per week. If this is true, research reported in *Psychological Monograph* indicates that by the time a child is 16 years old he will have spent an equivalent of almost two years—day and night—watching TV. By the time he graduates from high school, he will have spent more time watching TV than he has in school.

Shocked? Add to these facts revealed in the report of the Surgeon General's Scientific Advisory Committee on Television and Social Behavior that violence on television has an immediate and marked effect on the behavior of both children and adults. In fact, exposure to violence on television proved to be a more powerful influence in stimulating aggressive behavior than actual personal assault. (See "A Christian Woman's World," August 16, 1972.)

Dr. Armand Nicholi, in an article in the fall, 1972, issue of *Christian Medical Society Journal* asks, "If television has such a marked influence in the expression of aggressive impulses, might it not also influence the expression of sexual impulses?" It is shocking

to witness the increasing ways sex is being flaunted and exploited on the television screen. Dr. Nicholi feels that television has been an influencing factor in the lack of sexual restraints evidenced in our society today, especially among the young.

"Parental accessibility" is another factor when considering television and its effect on American families. When parents are inaccessible to a child, the child may develop feelings of rejection, of not being wanted, or being in the way, and eventually become resentful, alienated, and hostile toward his parents.

Dr. Nicholi says that "television viewing acts as a two-edged sword. It both results from and causes parental inaccessibility." When the parents are inaccessible, the child spends much more time watching TV. On the other hand, when the parents are physically at home, TV watching can interfere with meaningful interaction between family members.

Finally, television is being blamed for another problem with children: obesity. Dr. Jean Mayer, professor of nutrition, Harvard University School of Public Health, reported to the ninth International Congress of Nutrition in Mexico City that children are as much as 50 percent fatter than they were 20 years ago.

One factor in this increased obesity, Dr. Mayer feels, is television watching. "While thoughtful persons are concerned with the effects of television watching on the minds of children," he said, "not enough attention has been paid to its effect upon their bodies. Our long-term studies of schedules of child activity showed a drastic decrease in spontaneous physical activity and a marked increase in sedentary viewing of television."

So what do we do with all this data suggesting that television is having a negative effect on families in general and children in particular?

We MUST act as responsible Christian parents and scrutinize very carefully what our children are watching on television.

We must not allow our children or ourselves to replace parental and sibling interaction with television viewing.

We must be sure that our family members get adequate, regular physical activity (other than squirming in their chairs during the exciting parts of "Batman and Robin").

Above all else, we must make the commitment of our time and interest—and that's not always easy! The easy way out is to let them sit and watch TV indiscriminately. □

Fact, Faith, and Feeling

Feeling or emotion is an essential part of human nature. We are not only creatures of intellect and understanding, will and choice. We also know joy and sorrow, exhilaration and depression, happiness and misery, confidence and fear.

No one in our day should need to be told the importance of the feelings. Students of human nature have made us quite aware of how much of our behavior is emotionally conditioned.

The emotions are what "make us tick." They are largely the motivating factors in human conduct. They provide the dynamics of personality.

So emotions play a large part in religion. Even a surface reading of the Psalms, for example, shows the frequency of such words as "blessing," "delight," "love," "joy," "gladness," "sorrow," "fear," "hate," and the like.

There is, to be sure, an emotionalism in religion that can get to be a disease. It comes about by exploiting emotions for emotion's sake. God has designed emotion as a prelude to motion. Emotion without following motion is as harmful as wildly racing the engine of an automobile while it is out of gear.

But all genuine religious experience has emotional overtones. There are blessing, freedom, joy, and a heavenly lift in the soul of the redeemed and sanctified. The first three fruits of the Spirit that Paul names are "love, joy, peace" (Galatians 5:22).

We should be less than human if we did not set high value on the positive emotions that accompany the grace of God. The joy of the Lord is our strength. We need very much the radiance and glow of divine blessing.

Yet withal we must recognize that feelings are not intended to be indicators of piety. Emotions are important, but not all-important. It is much better to be good than to feel good.

Some have tended particularly to associate holiness with the emotions. Something of this is suggested in the term we often use to describe the fullness of the Spirit—"the blessing."

Years ago a gospel song was current the chorus of which expressed the thought, "My Indigo Factory Burned Down." The general idea was that,

since entire sanctification, all had been sweetness and light, an unbroken holy hilarity, a constant "mountaintop" emotional state.

That such is not the case scarcely needs proof. While there is blessing in "the blessing," it goes much deeper than the feelings. It is, as C. W. Ruth used to say, much more "a killing" than it is a blessing.

C. W. Ruth also used to say, "Feelings are the most undependable dependence anyone ever depended on." He would point out that only one man in the Bible went by his feelings. That was Isaac, and as a result of depending on his feelings he blessed the wrong boy!

That we do not always have high emotions should not discourage us. As George Buttrick has said, "A sailor measures his progress by the stars, not by the thermometer in the cabin." One who goes around constantly taking his spiritual temperature is in a fair way to become a religious hypochondriac—that is, the victim of many an imaginary ailment.

For one thing, feelings are directly influenced by the state of the physical well-being. A striking illustration of this is given by Bishop Leslie Marston in his book *From Chaos to Character*. The bishop cites two entries in the journal of a pioneer New England circuit rider.

The first was written on Wednesday evening. It read: "Arrived at the home of Brother Brown late this evening, hungry and tired after a long day in the saddle. Had a bountiful supper of cold pork and beans, warm bread, bacon and eggs, coffee and rich pastry. I go to rest feeling that my witness is clear; the future is bright; I feel called to a great and glorious work in this place. Brother Brown's family are godly people."

The entry the next morning is in sharp contrast: "Awakened late this morning after a troubled night. I am very much depressed in soul; the way looks dark. Far from feeling called to work among this people, I am beginning to doubt the safety of my own soul. I am afraid the desires of Brother Brown and his family are set too much on carnal things."

The lesson is clear. The brother's spiritual state did not change while he rolled and tossed and struggled for sleep. If there were any spiritual fault involved, it happened in the overeating at the table the night before while his religious feelings were still high.

There is a witness of the lips. We have often been remiss in not speaking for our Lord. Christ is denied by silence as well as by the wrong words. But behind the witness of the lips must be the witness of the life. People about us are not nearly as much interested in what we believe or what we think as they are in how we live and the spirit we display.

Our relationship to God is not a matter of feelings but of fact. There is the fact of the confession and forsaking of known sin. There is the fact of conversion wrought in the heart as the answering work of the Holy Spirit.

There is the further fact for the sanctified of complete consecration, the yielding of a redeemed personality to the full will of God. And there is the answering fact of the divine cleansing from all inner sin.

None of these facts come by feeling. All of them come by faith. We are saved by grace through faith (Ephesians 2:8). We are sanctified by faith (Acts 26:18). We are kept by faith (I Peter 1:5).

In these vital spiritual facts, feelings are mentioned not at all. Faith is the foundation to which the facts are anchored.

If one would need further scriptural evidence at this point, it will be found in I Peter 1:5-9. Here the apostle points out that those who are kept by the power of God may yet be in heaviness through many trials. They are encouraged to remember in such an hour that the trial of faith is like the refining of gold, and will be rewarded with praise, honor, and glory at the appearing of Jesus Christ.

All of us need to cultivate the habit of living by purpose rather than impulse, by conviction rather than convenience, by fact rather than feeling.

There is wise counsel from the pen of George Macdonald at this point: "Troubled soul, thou art not bound to feel but thou art bound to arise. God loves thee whether thou feelest or not. . . . Fold the arms of thy faith, and wait in the quietness until light goes up in thy darkness. Fold the arms of thy Faith, I say, but not of thy Action: bethink thee of something that thou oughtest to do, and go to do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings: Do thy work."

And meanwhile, remember that behind the clouds the sun is still shining. The mountains cloaked in clouds and mists are still there. Fall back upon faith and fact, and be it soon or late, feelings will come along.* □

The Power of a Right Spirit

One of the older holiness writers made a vital

*Reprinted by request from the *Herald of Holiness*, February 16, 1966.

point: "A cross Christian, or an anxious one, a discouraged gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or a bitter spirit; a Christian, in short, who is not Christlike may preach to the winds with as much hope of success, as to preach to his own family or friends, who see him as he is."

These are stout words. They strike right at the heart. They talk to us where we live.

The same truth has been said often and in varied terms. Yet people will still have it that the credentials of Christianity are in some outward sign apart from the spirit of man.

A clear profession of grace is both fine and necessary. The problems arise when the profession and the possession do not walk hand in hand.

For this reason, the measure of Christian character can never be in what we say about it. It must always be in what we are and how we live.

There is a witness of the lips. We have often been remiss in not speaking for our Lord. Christ is denied by silence as well as by the wrong words.

But behind the witness of the lips must be the witness of the life. People about us are not nearly as much interested in what we believe or what we think as they are in how we live and the spirit we display.

Only as we meet the world with transformed lives will our words carry weight. If those around us see "that whereas once we were cross, now we are sweet; once we were proud, now we are humble; once we were fretful, now we are patient and calm; and if we are able to testify that it is the religion of Christ that has wrought this change, they cannot help but be impressed."

In Bunyan's immortal allegory, *Pilgrim's Progress*, Faithful once said to Talkative, "a most unpleasant character": "I have heard many cry out against sin who yet abide it well enough in the heart, house and conversation."

George Bernard Shaw had a critical eye and an acid pen. There is sad truth in his blunt words: "The trouble with Jesus Christ was that He had disciples." His disciples had all too often been of a different spirit from their Master.

A. W. Tozer quoted a passage from an ancient Hindu writing: "You who are busy learning texts and not living them are like the man counting other people's cattle without having a single heifer of his own."

Christianity has many enemies in today's

world. Communism, secularism, scientism, sensuality, and selfishness are but some of them. Yet the enemies of Christ have made most progress where Christians have lived most shabbily.

"Some people have just enough religion to spoil them as human beings," wrote W. B. J. Martin. "They are neither good, healthy pagans nor fully committed Christians, but a muddled mixture of both. The rewards of the Christian life come on the further side of the half-way line."

COLLEGE NEWS MANC STUDENTS DONATE BLOOD

Students of Mid-America Nazarene College, Olathe, Kans., donated 102 pints of blood to the American Red Cross in a recent campaign. Each participating student, faculty, or administration member gave one pint.

The blood drive was held on Thursday, February 1, in the MANC Land Memorial Gymnasium from 9 a.m. to 1:15 p.m. The campaign was sponsored by the Social Involvement Club. This is the third year the students have held a blood drive. □

PASADENA AND BETHANY RECEIVE JOINT SCIENCE GRANT

Dr. Victor L. Heasley, professor of chemistry at Pasadena College, Pasadena, Calif., and his brother Dr. Gene E. Heasley, professor of chemistry at Bethany Nazarene College, Bethany, Okla., were informed by the Research Corporation that a grant of \$12,000 has been made jointly to the chemistry departments. This will make possible the continuation of a research program between BNC and PC which was initiated two years ago by a grant of \$12,000 from the same corporation.

The summers of 1971 and 1972 were spent at Pasadena and Bethany, respectively, and involved six undergraduate majors each summer. The investigation resulted in two publications; two other papers have been submitted for publication. One of the research papers appeared in an international journal in England; the others will appear in national American journals. Both the reception of a second grant and the acceptance of the research for publication are almost unprecedented in undergraduate liberal arts colleges. □

OF PEOPLE AND PLACES

THE SOUTHWEST INDIANA DISTRICT preachers' and wives'

retreat was held February 19-21 at the Spring Mill Inn, Spring Mill State Park, just three miles from Mitchell, Ind. Two hundred preachers and wives attended.

General Superintendent and Mrs. Eugene L. Stowe were special speakers. Dr. Stowe spoke to the ministers and Mrs. Stowe addressed the pastors' wives.

Hilkka Mäläskä from Finland gave the Wednesday morning devotional. Her inspirational message proved a highlight of the retreat. Miss Mäläskä was a student at European Bible College before continuing work at Northwest Nazarene College, Nampa, Idaho. She is presently studying at an Indiana university.

The Southwest Indiana District is celebrating its twenty-fifth anniversary. In commemoration, pastors and wives attending the retreat dressed in old-fashioned costumes which ranged from dress of the circuit riding times to George and Martha Washington outfits worn by the master of ceremony and wife, Rev. and Mrs. Mark Barnes. □

THE SOUTHEAST OKLAHOMA DISTRICT preachers' and wives' retreat was held February 12-14 at St. Crispin's Lodge, Seminole, Okla. Rev. Wendell O. Paris is serving his first year as district superintendent. Enrollment was close to 80.

General Superintendent and Mrs. V. H. Lewis were the special retreat speakers. In separate sessions, Dr. Lewis spoke to preachers and Mrs. Lewis spoke to ministers' wives. Dr. Stephen Nease, president of Bethany Nazarene College, Bethany, Okla., was also a guest speaker. □

THE SCIENCE HILL, KY., CHURCH has paid off all indebtedness on a three-story educational plant and costs of extensive remodeling over a period of 26 months. The church added a choir loft, provided new platform furniture, and installed new carpeting.

Science Hill church is located in a small community in south central

It is only when we move beyond the "half-way line" that our lives become powerful for God and good. For God gives His Holy Spirit to those who obey Him (Acts 5:32). Only the Holy Spirit can create a holy spirit in the human heart.

It was in connection with his prayer for a clean heart that David prayed for the renewal of a right spirit within him (Psalms 51:10). They are named together because they belong together. It would be well for us to cherish both. □

Kentucky. It is one of the oldest churches on the Kentucky District. J. G. Wells is pastor. Pastor Wells announced plans to start construction of a 60' by 100' fellowship hall in the spring. The new building with its furnishings is expected to cost \$50,000. □

BERGE NAJARIAN, JERUSALEM, has sent the following statement: "You will be interested to know that during 1972 we had over 1,500 visitors at the Jerusalem (Nazarene) Center representing 80 different denominations and faiths from 29 countries. The center ministers to local folk, permanent and temporary residents of the area, as well as to the tourists. This is a wonderful way to present the Church of the Nazarene." □

THE SYLVANIA, OHIO, CHURCH has launched an effort of protest against smut, profanity, and immorality in television programming. Pastor Carlos H. Sparks has urged the people to keep a note pad handy and when offensive programs appear, record the time, station, sponsor, and name of program.

A sample letter has been provided by the church instructing the listener to write the sponsor and inform him that his name and product are being associated with such compromising programs. The letter indicates a clear statement of the listener's alternative: "Until we have the assurance that your company will no longer be a party to such programming, our family will not buy or use products made by your firm."

Pastor Sparks pointed out the fact that dollars speak to the broadcaster. Purchase-power becomes an effective vote against the practice of offensive programs.

Monitors are asked to keep their word. The pastor advised, "Don't use the product until you have the assurance from the company." He commented, "We could all sell our sets, but then we leave the smut to fall on the eyes and ears of innocent people who will not speak for themselves." □

PAUL R. ORJALA, Kansas City

Giving Because...



What is that in her hands? I asked myself as the crippled grandmother hobbled toward me. Whatever it was, it looked green and fuzzy. Since the day before, people had been bringing in various items from their gardens as offerings to the Lord. Already there was quite a display around the front of this mountain church in central Haiti.

As the cupped hands came nearer, I suddenly identified the three objects. Of course, the mountain people wrap eggs in soft, fresh leaves to protect them.

"I'm too feeble to keep a garden, but I have a few chickens. These three eggs are all I have that I can bring as my offering for the Lord." And she placed them in my two open hands.

I wanted to give them back to her. She needed the food—she was thin and weak. But the radiance of her face told me that I could do nothing to rob her of her joy in that moment. When you love, giving is not sacrifice but joy.

Why do we give? *We give because we love Him.* Our giving is personal. We don't give just to the Church, or to a cause. Christ has transformed our lives and continues to do so each day.

"Oh, you're a Nazarene," a churchman of another denomination exclaimed to me. "You are the people who give so much. How do you get your people to give?"

"Well, we teach our people to tithe and give offerings," I answered. But I was partly wrong. We teach our people *first* to love. For

the only kind of giving that really counts begins with loving Christ. And if you love Christ with all your heart, you will give Him whatever He asks.

Why do we give? *We give because He has taught us to love others.* We believe that God wants to use us to help meet other people's needs. Sure, we could use *all* our money profitably on our own needs—taxes, bills, wise planning for the future. But we would miss God's blessings that come to those who give, and we would miss the experience of loving and caring for those with whom we are sharing. And giving is not our monopoly. Nazarenes do it in New Guinea, Argentina, Italy, and Malawi—to help spread the gospel around the world, in New York, Copenhagen, Bombay, Johannesburg, and a thousand nameless places. We love to give, and we give to love.

Why do we give? *We give because there are people who will be lost if we do not give.* We are concerned with people's physical and social needs, but there are hundreds of public and private organizations that minister to people at these levels. Who is going to meet their spiritual needs, if not the Church? Today when many religious organizations no longer try to bring people to a personal knowledge of Christ, we bear an increasing responsibility to "do our thing"—win men to Christ and lead them into the Spirit-filled life. And this is what our program of world evangelization is accomplishing, as over 100,000 overseas Nazarenes can testify. We must give to continue to reach the lost.

**MILLIONS STILL HAVE NOT HEARD THE
LIFE-CHANGING GOSPEL OF JESUS CHRIST.
REMEMBER WHY YOU GIVE, AND THEN OUT
OF A HEART OF LOVE AND CONCERN,
GIVE IN THE 1973 EASTER OFFERING
FOR WORLD EVANGELISM.**

CARAVAN CORNER

Miss Patty Bucci (right), Caravan director of the Ashtabula, Ohio, church, presented Caravan's highest achievement award to Donna Wilson.



Lori Kay Beatty

LORI KAY BEATTY, who attends the Ridgefield (Wash.) Pleasant View Church, received the Esther Carson Winans award last November. She completed the Caravan Pathfinder course with honors in one year.

Lori is 10 years old and is in the fifth grade at the Burton Elementary School in Vancouver, Wash. Howard D. Stephens is pastor. □



Mrs. Paul Hicks of the Winnipeg (Manitoba, Canada) Beulah Church announced that Deborah Hicks is the first Caravan girl in the church to receive the Esther Carson Winans award. Caravan is a very active part of the church program with an average attendance of 40. Pictured with Deborah (right) is Mrs. Joan Crafton, senior Pathfinder guide. Rev. Paul B. Hicks is the pastor.

CHURCH DEDICATIONS

Multiple-Choir Arrangements

LUSH STEREO-PHONIC CHOIR

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The new Waycross, Ga., church was dedicated on November 19 with Pastor Grafton Smith officiating. He was assisted by Rev. Jack Lee, district superintendent (Georgia District). Dr. Mack Anderson delivered the dedicatory address. The property is valued at \$140,000 with a present indebtedness of \$60,000. The sanctuary has a seating capacity of 300, and the Sunday school annex consists of 11 classrooms and a fellowship room. Revs. Grafton and Roma Smith have served as pastors since October, 1970. Mr. Smith served as builder for the new facility.

Dr. Dallas Baggett, superintendent (Southwestern Ohio District), led in the act of dedication for the new parsonage of the Georgetown (Ohio) First Church on October 29. The property is valued at \$40,000. Pastor Marion W. Barber acted as general contractor. Donated material and labor kept cost down to \$26,500.





Nome, Alaska, church

NOME, ALASKA, NAZARENES DEDICATE NEW BUILDING

The Nome, Alaska, church recently dedicated its new facility. The 36' x 65' building was built for a cost of \$32,000 with an indebtedness of \$19,000. It has been evaluated at \$75,000.

A total of 150 people donated over 6,000 hours of labor. The juniors from the church donated over 1,000 hours of work during construction.

The cross at the front of the sanctuary was made of walrus ivory formed by 398 pieces of sliced translucent core ivory in varied patterns and hues. The cross is illuminated from behind.

Present for the dedication were General Superintendent and Mrs. Edward Lawlor, District Superintendent and Mrs. Roy Yeider, and Rev. and Mrs. Eugene Morrell, former pastors. Stephen R. Beals is the present pastor.

Membership of the Nome church is 50 percent Alaskan Eskimo; 23 percent Siberian Eskimo, and 27 percent Caucasian. □

ILLINOIS CHURCH CONDUCTS SS WORKSHOP

On Saturday, January 20, Naperville (Ill.) Trinity Church launched its first all-day Sunday school workshop for teachers, officers, and other helpers. More than 40 persons participated. Teens were encouraged to participate.

Sunday School Superintendent Ron Mercer presided. Rev. Norman Brown of the Department of Church Schools in Kansas City gave the keynote address. He also conducted three seminars during the day. Wayne R. Hilburn is pastor. □



The Pottsville, Pa., church was dedicated October 29. General Superintendent Charles Strickland delivered the dedicatory address. Rev. Don Boyd, graduate of Nazarene Bible College, has been pastor since June, 1971. The seating capacity for the new church sanctuary is 300. The Sunday school is presently averaging 115 and the membership has reached 70.



The Mt. Olive Church sanctuary at Scott, Ga., was dedicated with District Superintendent Jack Lee (Georgia District) and Hon. George L. Smith of the Georgia House of Representatives presiding. The pastor is Gerald Parmer. The new sanctuary seats approximately 400. Assessed value of the building is \$100,000 with a total indebtedness of \$60,000. Total value of properties is \$200,000.

New facilities for Waltham (Mass.) Community Church were dedicated in 1972. Formerly situated at 761 Main Street, the church has relocated to a corner lot five miles away—adjacent to Route 128, which circles metropolitan Boston. The new building seats 200, plus overflow space in the balcony. It is equipped to handle a Sunday school of 150. The church operates a full-time day-care center with an enrollment of 52. Present accommodations were built for a cost of \$150,000 and the building and property is evaluated at over \$200,000. The former site was sold for \$175,000. Rev. Philip Chatto has pastored the Waltham Community Church for the past four years.



WEDDING ANNIVERSARIES

MR. AND MRS. TOLBERT E. MITCHELL celebrated their golden wedding anniversary February 11. Relatives and friends attended an open house held at the home of their daughter, Mrs. T. H. Rummel, in San Antonio.

The couple are members of the San Antonio Dellview Church pastored by Rev. Carson N. Snow. They formerly lived in Denver and were members of Denver First Church. □

MR. AND MRS. ALBERT P. McCLUNG, members of Lake Charles (La.) First Church, celebrated their sixty-fifth wedding anniversary on December 24. The couple are parents of three sons—Professor J. Dale McClung, Auburn University, Auburn, Ala.; Rev. Jack W. McClung, Lake Charles (La.) First Church; and W. Raymond McClung, superintendent of the Houston District. □



The new Waukesha (Wis.) First Church was recently dedicated by District Superintendent R. J. Clack. Valued at approximately \$120,000, the church was built by the congregation for \$60,000. It has a seating capacity of 200. Pastor Larry E. Brincefield said, "God has enabled us to maintain an active outreach program and has increased finances to care for this new building."



Governor Bob Scott and Mrs. N. E. Brown

N.C. NAZARENE HONORED BY GOVERNOR

Governor Bob Scott, North Carolina, declared a week in October as "Aunt Fannie Brown Week." This was in honor of Mrs. N. E. Brown, who for more than 20 years has served the sick in her community. Mrs. Brown is a member of Raleigh (N.C.) First Church.

Mrs. N. E. Brown has furnished and transported (without charge) hospital beds, wheelchairs, and crutches to bedridden and infirm people. She has a large number of items which she keeps in use as they are needed. She recently purchased her third pickup truck to use in delivering the items. She has worn out two other trucks.

"Aunt Fannie" was received by the governor in his State Office. He gave her a copy of the proclamation setting forth "Aunt Fannie Brown Week." The proclamation congratulated her for serving as "an unassuming 'Good Samaritan.'" □



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IOWA CHURCH CONDUCTS WEEKLY TV PROGRAM

Oskaloosa (Ia.) First Church launched a weekly television ministry with the first telecast on Sunday, January 7, at 8 a.m. The program was released over KTVO, Channel 3, Ottumwa, Ia.

The 30-minute program called "Jesus, the Hope" is a color presentation. Its setting is built around the pastor's study—desk, bookcase, lamps, and other appropriate furnishings. Pastor Jim Diehl will speak from the desk. He plans to conduct weekly interviews with Christians from every walk of life—businessmen, educators, athletes, congressmen, students, housewives, and churchmen.

Pastor Diehl said he has divided the program basically into three parts: one-third music, one-third interview, and one-third (pastor) speaking. The music is under the direction of Keith Showalter, minister of music. It features the "Messengers of Hope" and the "New Life Singers" choirs. Solos and small groups are worked in for variety.

Coverage of the telecast is over 40 counties in Iowa and Missouri. After the first program, Pastor Diehl said, "This week I have not gone downtown one time but what someone has stopped me to comment on the telecast. The opportunities through this medium for spreading the gospel of Jesus Christ to our part of America are tremendous. A weekly television ministry, to say the least, is the biggest step of faith we've taken for a while." □



Combined choral groups from Oskaloosa (Ia.) First Church are a vital part of the new television ministry.

Pastor Paul R. Nesmith, Sacramento (Calif.) Arden Church, found a way to conduct a baptismal service when a patient to which he'd ministered at a convalescent home requested immersion. The patient, Mrs. Esther Hartman, could not be released from the home. She suggested using hospital facilities, which proved adequate. Pastor Nesmith reported that the baptismal service was a very satisfying experience.



A Ministry Through Giving

BY JANET I. STIEFEL

Aunt Nan, a dear little white-haired saint in the Waltham, Mass., Church of the Nazarene, has gone home to heaven. Yet the fragrance of her life still blesses, sweetens, encourages, and challenges.

I never saw Aunt Nan, but how I wish I had! Whereas many people live in a house of mirrors and see their own needs reflected as they look about themselves, Aunt Nan lived in a house of windows, where she saw the needs of the world on every side. See-

ing the needs about her motivated her to a life of loving service for others. There was the box of clothes to bring to a needy neighbor; an invalid grandmother who needed a sympathetic, understanding friend; and even a lonely neighborhood boy to play checkers with and guide in Christian pathways—a boy who later became a preacher of the Word—and my husband!

I have never seen Jesus—not in the physical form—yet today I rejoice that "I have seen Him, I

have known Him, and He deigns to walk with me . . ." With the knowledge of the "glory of His presence" comes a consuming passion to share Him with people who pass by my window. Those near me, like my neighbor. Those far away, like my "friends" in India.

Through my Easter offering I can have a ministry with people I could never go to see or visit, but it brings them to me, with their needs. And much more, it brings them to "my" Christ!



Cumberland (Md.) First Church completed a \$63,500 educational and fellowship annex in November. District Superintendent Roy E. Carnahan (Washington District) led in the dedication service. The new two-story structure built by the Kealiher Construction Company of Wheat Ridge, Colo., provides 10 additional Sunday school rooms and a multipurpose room in the basement.

Pictured (l. to r.) are: Lewis Twigg, building committee chairman; Donald Gray, Sunday school superintendent; Pastor Gordon Hall; Rev. Robert Long, former pastor; District Superintendent Roy E. Carnahan; Rev. Henry Heckert, former pastor; and Homer Deneen, building committee cochairman.

FIRE DESTROYS NORFOLK, VA., CHURCH

In the predawn hours of Sunday, February 11, the Norfolk (Va.) First Church sanctuary and new wing (completed last year) were completely destroyed by fire. Losses to building and contents were estimated at \$150,000. The cause of the fire was under immediate investigation.

When firemen arrived, the flames were brought under control after about 20 minutes—in spite of frigid air and strong winds. Rev. Richard H. Smith, who had pastored the church for almost 10 years, was to have preached a farewell sermon that morning. He had accepted a call to begin a new pastorate in Akron, Ohio.

First Church, organized in 1907, is the oldest Nazarene church on the Virginia District. The new pastor, Rev. Warren Foxworthy, from Port Arthur, Tex., arrived to assume pastoral duties on Saturday February 17. He will provide leadership for the rebuilding of the church. □



Standing walls of the Norfolk First Church were mute evidence of the total interior destruction.

EARTHQUAKE RELIEF CONTINUES IN NICARAGUA

At present, the mission staff is providing food three times a week to all Nazarenes who were affected by the Nicaraguan earthquake. Rev. C. H. Rudeen and one of the pastors deliver the food.

The pastors whose churches were self-supporting, are on emergency salary help until the churches are again able to support them. Emergency housing has been provided for the three pastors left homeless.

A portable tabernacle has been set up for the First Church congregation. A unit will soon be up also

for the Second Church.

In dozens of ways help has been provided from the emergency funds for Nazarenes in Managua. The big problem is the total destruction of the city that has left many Nazarene families not only homeless but jobless. Until the city rebuilds and jobs are again available, these people have no means of livelihood.

Nicaraguans and missionaries need continued prayer as they search for the best way to help the churches and their people become self-sustaining as they were before the disaster.

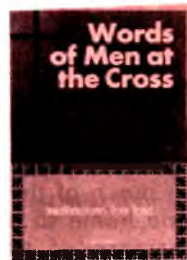
—From a report by Marshall Griffith, Nicaragua. □

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DR. C. E. SHUMAKE RESIGNS

Concluding 28 years of distinguished service as district superintendent, Dr. C. E. Shumake has resigned as superintendent of the Northwestern Ohio District effective March 31.



Dr. C. E.
Shumake

Prior to assuming the superintendency of the North Carolina, Alabama, Tennessee, and Northwestern Ohio districts, he was an effective pastor and evangelist.

It is Dr. Shumake's plan to make himself available for revivals and evangelistic meetings. He may be contacted at Box 527, Kansas City, Mo. 64141. □

KANSAS GOVERNOR VISITS MANC

Kansas Governor Robert Docking spoke at the 10 a.m. chapel hour on Tuesday, February 12, at Mid-America Nazarene College, Olathe, Kans. This was the first appearance by the four-term governor to the campus. The governor spoke on higher education. Docking was introduced to the student body by Rev. Phil Riley, pastor of the Topeka (Kans.) First Church (capital city).

According to Docking the Tuition Grant Aid Program, which became effective in 1972, totaled \$1 million and last year assisted 1,000 students from Kansas in attending private colleges in the Sunflower state.

"Mid-America, as the third largest college in enrollment of the 21 private colleges in Kansas, is to be congratulated on their emphasis on American heritage education and scholastic achievement," said the 47-year-old governor.

"Kansas stresses quality rather than quantity in higher education," said Docking. "I give great importance to private colleges." □



Ground-breaking services for the Ernest Gold Memorial Church were conducted on January 14. The church is to be built in Giyani, the capital city of Gazankulu, the new Shangaan State in South Africa. The church site is situated just one block from the parliament buildings. Jack Riley, missionary in charge, turned the first shovel of earth on behalf of the church at home. Rev. Charles Maahe, zone supervisor, brought the afternoon message. The Giyani church and parsonage is being built with funds provided by Shelbyville (Ind.) First Church in memory of their former pastors, Rev. and Mrs. Ernest Gold. Construction is expected to be completed by Easter.



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LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St. Indianapolis, Ind. 46225
LANIER, JOHN M. (C) Poplar St. Junction City, Ohio 43748
LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
♦LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
♦LECKRON, LARRY D. (R) 1308 Highgrove, Grandview, Mo. 64030
♦LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
LIDDELL, P. L. (C) 8231 N. Burkhardt, Howell, Mich. 48843
LIGHTNER, JOE. (C) 4335 Raven Pl. Springfield, Mo. 65804
♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
LIVINGSTON, J. W. (C) c/o NPH*

(C) Commissioned (R) Registered ♦ Preacher & Song Evangelist ♦ Song Evangelist
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

LONG, WILMER A. (C) R 2, Box 60, Marion Center, Pa. 15759

OLUSH, RON & MYRTLEBEL. (C) c/o NPH*

LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, White-water, Wis. 53190

MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist 41808 W. Rambler Ave., Elyria, Ohio 44035

MACK, WILLIAM M. (C) R 2, Union City, Mich. 49094

MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206

MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952

MANNING, C. M. (C) Box N, Maysville, Ky. 41056

MARTIN, DICK. (R) c/o NPH*

MARTIN, PAUL. (C) c/o NPH*

MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)

MAY, VERNON D. & MRS. (C) R 1, Box 15, Norwood, Mo. 65717

MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403

MCCAMENT, WESLEY. (R) 426 N. Elm St., Mokenca, Ill. 60954 (full-time)

MCCLUNG, J. B. (R) R 1, Box 77B, Sugar Grove, Ohio 43155

MCCULLOUGH, FORREST. (C) c/o NPH*

MCDOWELL, DORIS. (R) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403

MCGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701

MCNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113

MCWHIRTER, G. STUART. (C) c/o NPH*

MEADOWS, NAOMI & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135

MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008

MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*

MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807

MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052

MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606

MILLHUFF, CHARLES. (C) c/o NPH*

MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804

MOOSHIAN, C. HELEN. (C) R 7, Box 44, Westminster, Md. 21157

MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041

MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832

MULLEN, DeVERNE. (C) c/o NPH*

MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504

NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867

NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756

NEUSCHWANGER, ALBERT. (C) c/o NPH*

NORRIS, ROY & LILLY ANNE. (C) c/o NPH*

NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005

NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520

O'BRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full-time)

OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116

OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097

PARKER, J. D. (C) R 1, Box 102, Johns Island, S.C. 29455

PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525

PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*

PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada

PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139

PERSONETT, C. N. & MRS. (C) R 1, Petersburg, Ind. 47567

PEIFER, DON. (R) R 7, Box 7, Chillicothe, Ohio 45601 (full-time)

PHILLIPS, GENE E. (C) R 2, Griggsville, Ill. 62340

PIERCE, BOYCE & CATHERINE. (C) R 4, Danville, Ill. 61832

PITTINGER, TWYLA C. (C) R 1, Shelby, Ohio 44875

PONCE, AUBREY. (C) 1302 Nolan Blvd., Madison, Ala. 35758

APRIL SLATE

ALLEN, ARTHUR. Orange, Va., Apr. 3-8; Fitchburg, Mass., Apr. 10-15

ANDREWS, Ferguson, Mo., Apr. 3-8; North Syracuse, N.Y., Apr. 10-15; Londonderry, N.H., Apr. 17-22; Franklin, Pa. (1st), Apr. 24-29

ARMOLD, Metropolis, Ill., Apr. 4-8; East St. Louis, Ill., Apr. 10-15; Graham, N.C., Apr. 17-22; Pratt, Kans., Apr. 24-29

POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706

POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*

POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355

POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905

POWELL, FRANK. (C) Box 72, University Park, Ia. 52595

PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572

PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008

PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915

PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450

PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH*

PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809

RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542

RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842

RAYCROFT, R. N. (C) c/o NPH*

REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914

RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)

RIST, LEONARD O. (C) 3454 Richard Avenue, Grove City, Ohio 43123

ROBINSON, ROBERT & WIFE. (C) Healers, W. Va. 26627

RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)

ROTHWELL, MEL THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008

RUTHERFORD, BOB. (C) R 1, Lynchburg, Tenn. 37352

RUTHERFORD, STEPHEN. (R) Box 204, LaVergne, Tenn. 37086 (full-time)

SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66061 (full-time)

SANDERS, RUFUS. (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)

SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221

SCHRIER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701

SCHULTZ, ROYAL G. (C) R 6, Box 277A, El Dorado, Ark. 71730

SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641

SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312

SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101

SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851

SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)

SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

SLACK, DOUGLAS. (C) R 2, Vevay, Ind. 47043

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003

SMITH, HOWARD M. (C) R 1, Box 87-B, Jacksonville, Ark. 72076

SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidoute, Pa. 16351

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276

SMITH, SYLVESTER A. (R) 614 E. Lincoln, East Tawas, Mich. 48730 (full-time)

SNELLENBERGER, L. B. (C) 4105 N. Garfield, St. Loveland, Colo. 80537

SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705

SNOW, DONALD E. (C) 53 Baylis, S.W. Grand Rapids, Mich. 49507

SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210

SPARKS, JONATHAN & PAULA. (C) Box 462, Lavergne, Tenn. 37086

SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008

BAILEY, CLARENCE. Winchester, Ind., Apr. 20-29

BAILEY, CLAYTON. Chattanooga, Tenn. (East Ridge), Apr. 3-8; Louisville, Ky. (Southside), Apr. 9-15; Indianapolis, Ind. (Fall Creek), Apr. 16-22; Gahanna, Ohio (Shepherd) Apr. 30—May 6

BAKER, Newell, W. Va. (Glendale), Apr. 9-15, Montrose, Ga. (St. John), Apr. 23-29

BASS, Beipre, Ohio, Apr. 19-29

BATTIN, Lawton, Okla., Apr. 2-8; Emporia, Kans., Apr. 15-20; Little Rock, Ark. (Rose Hill), Apr. 23-29

STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401

STARK, EDDIE G. & MARGARET. (C) 4316 N. Asbury, Bethany, Okla. 73008

STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915

STEPHENS, KEN. (C) c/o NPH*

STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901

STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503

SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914

TAYLOR, EMMETTE E. (C) c/o NPH*

TEASDALE, ELLIS L. (C) R 1, Box 210 DX, Elkhart, Ind. 46514

THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054

THOMAS, FRED. (C) c/o NPH*

THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437

THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743

THOMPSON, WILLIAM E. (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206

TODD, CHESTER F. & MARJORIE. (C) c/o NPH*

TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250

TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101

TRIPP, HOWARD M. (C) c/o NPH*

TUCKER, RALPH, JR. (C) c/o NPH*

UNDERWOOD, G. F. & MRS. (R) 150 Shadyline Circle, Ct. Warren, Ohio 44483 (full-time)

VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011

VANDERPOOL, WILFORD N. (C) 1188 Kollinger Dr., Pleasanton, Calif. 94566

VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228

WALKER, LAWRENCE C. (C) c/o NPH*

WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299

WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901

WARNE, RAY E. & VIOLET. (C) Box 333, Dillonville, Ohio 43917

WELLS, KENNETH & LILY. (C) Box 1043, Whitelish, Mont. 59937

WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907

WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836

WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110

WILKINSON TRIO. (C) 2840 18th St., Columbus, Ind. 47201

WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)

WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008

WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470

WISE, G. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914

WOLPE, JOSEPH P. (C) 4225 Beatty Dr., Riverside, Calif. 92506

WOOD, AL A. BEVERLY. (C) R 3, Box 39A, Winnsboro, S.C. 29180 (full-time)

WRIGHT FAMILY SINGERS. (C) P.O. Box 430, Waynesboro, Va. 22980

WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156

WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601

YARBROUGH, J. F. (C) Box 546, Waldron, Ark. 72958

YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

BELL, JAMES. Hominy, Okla. (1st), Apr. 3-8; Pensacola, Fla. (1st), Apr. 11-15; Salisbury, Md. (1st), Apr. 17-22; Lansing, Mich. (South), Apr. 24-29

BENDER, Springfield, Mo. (East Grand), Apr. 26—May 6

BERTOLET, Britt, Ia., Apr. 3-8; Selingsgrove, Pa., Apr. 17-22; Owego, N.Y., Apr. 24-29

BETTCHEER, Knoxville, Tenn. (1st), Apr. 2-8; Havana, Ill., Apr. 10-15; Bradford, Pa. (1st), Apr. 17-22; Newell, W. Va. (1st), Apr. 24-29; Vandalia, Ohio, Apr. 30—May 6

BEYER: El Dorado, Ark. (1st), Apr. 2-6; Jacksonville, Ill., Apr. 10-15

BOGGS: Wichita Falls, Tex. (1st), Apr. 2-8; Bradley, Ill. (1st), Apr. 10-15

BOHL, JAMES: Hillsboro, Ore., Apr. 3-8; Stockton, Calif., Apr. 17-22; Auburn, Wash., Apr. 24-29

BOLLING: Webbville, Ky. (Wes.), Mar. 28—Apr. 8; Wytheville, Va. (Ch. of Christ in Chr. U.), Apr. 13-22; Leavittsville, Ohio, Apr. 24-29

BOND: Albion, Mich., Apr. 2-8; Staunton, Va., Apr. 8-15; Wurtland, Ky., Apr. 17-22; Grand Haven, Mich., Apr. 24-29; Battle Creek, Mich. (Michigan Ave.), Apr. 30—May 6

BONE: Enumclaw, Wash., Apr. 3-8; Port Angeles, Wash., Apr. 9-15; Federal Way, Wash., Apr. 16-22; Seattle, Wash. (Beacon Hill), Apr. 23-29

BOWMAN: Dunbar, W. Va., Apr. 8-15; Bluefield, W. Va., Apr. 23-29

BRAND: Morenci, Mich. (Community), Apr. 18-22

BROWN, CURTIS: Decatur, Ind. (1st), Apr. 2-8; Marion, Ind. (Lincoln Blvd.), Apr. 23-29

BROWN, GARY & LINDA: Anderson, Ind. (Goodwin Mem.), Apr. 3-8; Staunton, Va. (1st), Apr. 10-15; Anderson, Ind. (Columbus Ave.), Apr. 17-22; Roanoke, Va. (East Gate), Apr. 22-27

CAYTON, JOHN: Boston, Mass. (Boston Chapel), Apr. 4-8; Denton, Md., Apr. 24-29

CHAMBERLAIN: Pittsburgh, Pa. (North Hills), Apr. 29—May 6

CHAMBERS: Shelbyville, Ind. (1st), Apr. 3-8; Indianapolis, Ind. (Ray St.), Apr. 10-15; Danville, Ill. (Southside), Apr. 17-22; Olney, Ill. (1st), Apr. 24-29

CHAPMAN: Nevada, Mo., Apr. 2-8

CHITWOOD: Ft. Wayne, Ind., Apr. 3-8; Griffith, Ind. (Free Meth.), Apr. 9-15; Dana, Ind., Apr. 19-29; Paoli, Ind., Apr. 30—May 6

CLARK, GENE: Shelby, Ohio (1st), Apr. 1-8; Centerville, Ohio, Apr. 10-15; Greens Fork, Ind., Apr. 16-22; Crestline, Ohio, Apr. 24-29; West Lafayette, Ohio, Apr. 30—May 6

CLIFT, Donald, Ore., Apr. 15-22; Great Falls, Mont. (1st), Apr. 29—May 6

COOK, DON: Las Vegas, Nev., Apr. 9-15; Cloverdale, Ore. (Hemlock), Apr. 17-22

COOK, LEON: Peabody, Kans., Apr. 3-8; Smith Center, Kans., Apr. 10-15; Osborne, Kans., Apr. 24-29; Des Moines, Ia. (Eastside), Apr. 30—May 6

CORBETT: Manassas, Va., Apr. 30—May 6

COX: Bismarck, N.D. (1st), Apr. 2-8; Dickinson, N.D., Apr. 9-15; Larimore, N.D., Apr. 16-22; Minot, N.D. (1st), Apr. 23-29; Carrington, N.D., Apr. 30—May 6

CRABTREE: Orlando Park, Ill. (1st), Apr. 3-8; Erie, Pa. (1st), Apr. 24-29

CRANDALL: Muncie, Ind. (Emmanuel), Apr. 1-8; Gary, Ind. (Crown Point), Apr. 29—May 6

CREWS: Waycross, Ga., Apr. 1-8; Quitman, Ga., Apr. 9-15; Eagle Mountain, Calif., Apr. 30—May 6

CULBERTSON, BERNARD: Goldendale, Wash., Apr. 1-8; Worden, Mont., Apr. 12-22; Juliaetta, Idaho, Apr. 23-29

DARNELL: Bloomington, Ill., Apr. 5-15; Canton, Ohio, Apr. 19-29

DAVIDSON: Norwalk, Ohio (1st), Apr. 3-7; Springfield, Ohio (1st), Apr. 10-15

DENNIS, DARRELL: Terre Haute, Ind. (Wes.), Apr. 5-15; Petersburg, Ind., Apr. 17-22

DENNIS, LASTON: Pomeroy, Ohio (Free Meth.), Apr. 2-8

DIXON: Gordonsville, Tenn., Apr. 3-8; Seaford, Del., Apr. 10-15; Harrington, Del., Apr. 17-22; Bellaire, Ohio, Apr. 24-29

DUNMIRE: West Memphis, Ark. (1st), Apr. 2-8; Corydon, Ind., Apr. 10-15; Anderson, Ind. (Central Wes.), Apr. 16-22; Normandy, Tenn., Apr. 23-29

DUNN: Massillon, Ohio, Apr. 17-22

ELLINGSON: Wagoner, Okla., Apr. 6-8; Henryetta, Okla. (1st), Apr. 13-15; Tulsa, Okla. (St. Paul), Apr. 20-22; Springdale, Ark., Apr. 27-29

ELLWANGER: Auburn, Ill., Apr. 3-8; Springfield, Ohio (High St.), Apr. 10-15; Cincinnati, Ohio (Pisgah), Apr. 17-22; Mt. Gilead, Ohio, Apr. 24-29

EMMERT: Gainesville, Tex., Apr. 1-8; Kalvesta, Kans., Apr. 16-22; Hoisington, Kans., Apr. 23-29

EMSLEY: Hickory Hills, Ill., Apr. 3-8; Stillwater, Okla. (1st), Apr. 10-15; Wellsville, N.Y. (Brooksides Wes.), Apr. 18-25

ESTERLINE: Moorhead, Minn., Apr. 2-8; Storm Lake, Ia., Apr. 9-15; Sullivan, Mo., Apr. 16-22; Wright City, Mo., Apr. 30—May 6

FELTER: Decatur, Ind. (1st), Apr. 2-8; Lisbon, Ohio (1st), Apr. 9-15; Akron, Ohio (Goodyear Hgts.), Apr. 23-29; Ft. Dodge, Ia. (1st), Apr. 30—May 6

FILES & ADAMS: St. Louis, Mo. (Grace), Apr. 3-8; Florissant, Mo., Apr. 10-15; Eureka, Ill., Apr. 17-22; Canton, Ohio, Apr. 25-29

FINE: Eldon, Mo., Apr. 6-8; Branson, Mo., Apr. 25-29

FINGER: Hope, Ark., Mar. 30—Apr. 8; Signal Mountain, Tenn., Apr. 13-22; Johnson City, Tenn. (1st), Apr. 23-29

FINKBEINER: Eagle, Idaho, Apr. 1-15; Coos Bay, Ore., Apr. 16-22

FISHER: Auburn, Calif., Apr. 3-8; Eureka, Calif. (1st), Apr. 10-15; Amarillo, Tex. (1st), Apr. 24-29

FITCH: Elkins, W. Va. (1st), Apr. 1-8; Memphis, Tenn., Apr. 22-29

FLORENCE: Carlos, Ind. (Meth.), Apr. 4-15; Greensfork, Ind., Apr. 18-29

FORD: California, Ky. (Carthage), Mar. 30—Apr. 8; Weirton, W. Va. (New Cumberland), Apr. 9-15; Windham, Ohio, Apr. 16-22; Hubbard, Ohio, Apr. 30—May 6

FOWLER: Wellington, Ohio, Apr. 16-22; McKeanburg, Pa. (Ch. of God), Apr. 25-29

FREEMAN: Urbana, Ill. (1st), Apr. 9-15

FRODGE: Union City, Ind., Apr. 4-15; Decherd, Tenn., Apr. 22-29; Doyle, Tenn., Apr. 30—May 6

GATES: Evansville, Ind. (Forest Hills Wes.), Apr. 30—May 6

GAUTHORP: Alderson, W. Va., Apr. 2-8; Nelsonville, Ohio, Apr. 9-15; Lebanon, Ind., Apr. 16-22

GILLESPIE: Muncie, Ind. (Mayfield), Apr. 4-15

GORMAN: Shelbyville, Ky., Apr. 1; Eastview, Ky. (Wes.), Apr. 12-22; Georgetown, Ind., Apr. 29

GRAVAT: Stockton, Ill., Apr. 2-8; Freeport, Ill. (1st), Apr. 8-15; Princeton, Ill., Apr. 15-22; Crestwood, Ill. (Calvary), Apr. 22-29; Washington, Ia. (1st), Apr. 29—May 6

GREEN, JAMES: New Philadelphia, Ohio (1st), Apr. 3-8; Port Huron, Mich. (North Hills), Apr. 10-15; Midwest City, Okla., Apr. 17-22; N.W. Ill. Dist., Apr. 24-29

GRIMSHAW: St. Clair, Mo. (Parkway), Apr. 3-8; Quincy, Ill., Apr. 10-15; Gallipolis, Ohio, Apr. 17-22; Marion, Ind., Apr. 24-29

HARROLD: Cuba, Ill. (1st), Apr. 1-8; Huntington, Ind. (North Side), Apr. 10-15; Morris, Ill. (1st), Apr. 16-22; Lewistown, Ill. (1st), Apr. 24-29

HEASLEY: Rocky Ford, Colo., Apr. 8-15; Tulsa, Okla. (Univ.), Apr. 24-29

HEGSTROM: Ft. Madison, Ia., Apr. 2-8; Portland, Ind., Apr. 9-15; Aledo, Ill., Apr. 16-22; Des Moines, Ia. (Eastside), Apr. 30—May 6

HENDERSON: Warsaw, Ind., Apr. 2-8; Eaton, Ind. (1st), Apr. 9-15; Selma, Ind., Apr. 16-22; Shirley, Ind., Apr. 23-29; Berne, Ind. (1st), Apr. 30—May 6

HILL: Oak Hill, W. Va. (1st), Apr. 3-8; Hurricane, W. Va., Apr. 24-29

HOLCOMB: Muncie, Ind. (Mayfield), Apr. 4-15; Huntington, Ind. (Faith), Apr. 16-22; Nashville, Tenn. (Benson Mem.), Apr. 25—May 6

HOLLEY: Rochester, Mich., Apr. 2-8; Okemos, Mich. (Meridian), Apr. 9-15; Harrisburg, Ill. (1st), Apr. 18-29

HOLLOWAY: Bel Air, Md. (1st), Apr. 3-8; Hollywood, Md., Apr. 10-15; Harrisburg, Pa. (1st), Apr. 17-22; Belmont, Mass. (1st), Apr. 24-29

HOOT: Brookville, Pa., Apr. 20-29

HUBARTT: Waukesha, Wis. (1st), Apr. 16-22; Rockford, Ill. (1st), Apr. 23-29; London, Ohio (1st), Apr. 30—May 6

HUFF: Pontiac, Mich. (1st), Apr. 2-8; Clinton, Ohio, Apr. 10-15; Painesville, Ohio (1st), Apr. 17-22; Cumberland, Md. (1st), Apr. 24-29

HUNDLEY, EDWARD: Delaware, Ohio, Apr. 6-15; Man, W. Va., Apr. 16-22; New Boston, Ohio, Apr. 26—May 6

HUNDLEY, JOHN: Dayton, Ohio, Apr. 3-8; Kettering, Ohio, Apr. 10-15; Newport, Tenn., Apr. 23-29; Plainfield, Ind., Apr. 30—May 6

HYSONG: Oswego, N.Y., Apr. 4-8; Elyria, Ohio, Apr. 11-22; Tiffin, Ohio, Apr. 24-29

IRWIN: Liberal, Kans., Apr. 3-8; Muncie, Ind., Apr. 9-15; Rockford, Ill. (1st), Apr. 23-29

ISENBERG: Menomoneie, Wis. (1st), Apr. 3-8; Billings, Mont. (1st), Apr. 17-22; Casper, Wyo. (1st), Apr. 24-29

JANTZ: Anderson, Ind. (1st), Apr. 2-8; Marion, Ohio (1st), Apr. 11-15; Charleston, W. Va. (Davis Creek), Apr. 16-22; Charleston, W. Va. (Valley Grove), Apr. 23-29

JAYMES: Blanchard, Ohio, Apr. 4-15; Leipsic, Ohio, Apr. 18-29

JETER: Confluence, Pa., Apr. 3-8; Portland, Me., Apr. 10-15; Salem, Ala., Apr. 23-29

JONES, CLAUDE: West Chester, Pa. (1st), Apr. 2-8; Jerome, Pa., Apr. 10-15; Atwater, Ohio, Apr. 16-22; Goshen, Ind., Apr. 24-29; Anderson, Ind. (Fairfax), Apr. 30—May 6

KELLY: Oswego, S.C., Apr. 2-8; Fort Mill, S.C., Apr. 16-22; Fargo, Ga., Apr. 23-29; Cottontale, Ala., Apr. 30—May 6

KENNEDY: Waverly, Ohio, Apr. 8-15

KILLEN: Portland, Ore. (Impact Conf.), Apr. 4-5; Puyallup, Wash., Apr. 8; Seattle, Wash. (Aurora), Apr. 10-15; Nashville, Tenn. (Trinity), Apr. 24-29

KLEVEN: Cosmos, Minn., Apr. 2-8; Cromwell, Ind. (Evan. Ch. of N. Amer.), Apr. 15-22; Des Moines, Ia., Apr. 29—May 6

LAMBERT: Indianapolis, Ind. (Univ. Hgts.), Apr. 2-8; Wheeling, W. Va. (Elm Grove), Apr. 9-22; Indianapolis, Ind. (Meridian), Apr. 23-29

LANIER: Lexington, Ohio, Apr. 2-8; Bristol, Ind., Apr. 11-22; Redkey, Ind., Apr. 25—May 6

LAW: Mansfield, Ill., Apr. 3-8; Mercer, Pa., Apr. 10-15; Macungie, Pa., Apr. 16-22; Johnstown, Pa., Apr. 30—May 6

LAXSON: Ravenna, Ohio, Apr. 3-8; Westlake, Ohio, Apr. 10-15; S.W. Okla. Dist. Tour, Apr. 16-22; Sacramento, Calif. (Indoor Camp), Apr. 26-29

LECKRONE: Dalton, Ill., Apr. 3-8; Winchester, Ind., Apr. 16-22; Springfield, Ill. (1st), Apr. 30—May 6

LESTER: Monroe, Mich. (Free Meth.), Apr. 2-8; Grand Rapids, Mich. (1st Free Meth.), Apr. 9-15; Ypsilanti, Mich. (1st Free Meth.), Apr. 16-22; Miland, Mich. (Free Meth.), Apr. 23-29

LIDDELL: Jackson, Miss., Apr. 3-8; Louisville, Ky. (1st), Apr. 10-15; Conway, Ark., Apr. 17-22; Odon, Ind., Apr. 24-29

LINDER: Plymouth, Ind. (1st), Apr. 1-8; North Manchester, Ind., Apr. 9-15; Montpelier, Ohio, Apr. 22-29

LIPKER: Ponca City, Okla. (1st), Apr. 3-8

LUSH: Impact Conf., Apr. 1-13

MACK: Galesburg, Ill. (Faith), Apr. 4-15; Chicago, Ill. (Midwest), Apr. 24-29

MANLEY: Anderson, Ind. (Goodwin Mem.), Apr. 3-8; Muncie, Ind. (1st), Apr. 9-15; Anderson, Ind. (Columbus Ave.), Apr. 17-22; Franklin, Ohio, Apr. 24-29; Newark, Ohio (city-wide) Apr. 29—May 6

MANNING: Philippi, W. Va., Apr. 2-8; Lebanon, Ohio, Apr. 9-15; Cincinnati, Ohio, Apr. 18-29

MARTIN, DICK: Clinton, Wash. (S. Whidbey Free Meth.), Mar. 30—Apr. 6; Warm Beach, Wash. (Free Meth.), Apr. 8-15; East Ely, Nev., Apr. 17-22; Yerington, Nev., Apr. 23-29

MARTIN, PAUL: Muncie, Ind. (Southside), Apr. 2-8; Springfield, Mo. (1st), Apr. 9-15; Chicago Heights, Ill., Apr. 16-22; Ashland, Ky. (Plaza), Apr. 24-29; Springfield, Ill. (1st), Apr. 30—May 6

MAY: Fargo, N.D. (1st), Mar. 28—Apr. 8; Weatherford, Okla., Apr. 16-22; Beaver, Okla., Apr. 23-29

MAYO: Shelbyville, Ind. (Evan. Meth.), Apr. 23-29; Arnold, Mo., Apr. 30—May 6

McCULLOUGH: Ravenna, Ohio, Apr. 3-8; Ashland, Ohio, Apr. 10-15; Greeneville, Tenn., Apr. 17-22; Baytown, Tex., Apr. 24-29

McWHIRTER: Overland Park, Kans., Apr. 3-8; Westlake, Ohio (Parkside), Apr. 10-15; Bedford, Ohio, Apr. 16-22; Dayton, Ohio (Maryland), Apr. 24-29

MEADOWS-REASONER: Pittsfield, Ill., Apr. 1-8; Elkhart, Ind. (Bressee), Apr. 12-22; Angola, Ind., Apr. 25—May 6

MEREDITH: Cayce, S.C., Apr. 2-8; Oakridge, Tenn., Apr. 9-15; Las Cruces, N.M., Apr. 30—May 6

MICKEY: Battle Ground, Wash., Apr. 2-8; Bingen, Wash., Apr. 9-15; Greenwood, Neb. (Un. Meth.), Apr. 18-22; Omaha, Neb. (1st), Apr. 23-29; Kokomo, Ind. (Bon Air), Apr. 30—May 6

MILLER, RUTH: Jersey Shore, Pa., Apr. 13-15; Kutztown, Pa., Apr. 23-29

MILLHUFF: Ridgecrest, Calif., Apr. 3-8; Seattle, Wash. (Aurora), Apr. 10-15; Emmett, Idaho, Apr. 17-22; Auburn, Wash., Apr. 24-29

MONTGOMERY: Bicknell, Ind., Mar. 30—Apr. 8

MULLEN: South Portland, Me. (1st), Apr. 2-8; Painesville, Ohio (1st), Apr. 17-22; York, Pa. (1st), Apr. 24-29; West Somerville, Mass. (1st), Apr. 30—May 6

MYERS: Durand, Mich., Apr. 3-8; Cadillac, Mich., Apr. 10-15; Mt. Pleasant, Mich., Apr. 24-29

NEFF: Orlando Park, Ill., Apr. 3-8; Eaton Rapids, Mich. (Wes.), Apr. 10-15; Richmond, Va. (Southside), Apr. 17-22; Greensboro, N.C. (Friends), Apr. 29—May 6

NEUSCHWANGER: Clarksville, Tenn. (1st), Apr. 2-8; Columbus, Ohio (West Broad), Apr. 9-15; Huntington, W. Va. (Central), Apr. 16-22; Gallup, N.M., Apr. 23-29

NORRIS: Sarver, Pa. (Free Meth.), Apr. 3-8; Conneaut, Ohio (State Line Un. Meth.), Apr. 10-15; Worth, Ill., Apr. 17-22

OVERTON: Laurel, Del., Mar. 27—Apr. 8; Sterling, Va., Apr. 10-15; Catlett, Va., Apr. 17-22; Delta, Md., Apr. 24-29

PARR: Liberal, Kans. (1st), Apr. 3-8; Muncie, Ind. (1st), Apr. 9-15; Rockford, Ill. (1st), Apr. 24-29

PASSMORE: Mannington, W. Va. (1st), Apr. 3-8; Endicott, N.Y., Apr. 10-15; Kokomo, Ind. (Trinity Wes.), Apr. 17-22; Akron, Ohio (Ellet), Apr. 24-29

PFEIFER: Parkersburg, W. Va., Apr. 3-8; Roanoke, Va. (Tab.), Apr. 9-15; South Solon, Ohio (Ch. of Christ in Chr. U.), Apr. 16-22; Pleasant Ridge, Ohio (Ch. of Christ in Chr. U.), Apr. 23-29

PHILLIPS: Hugoton, Kans., Apr. 3-8; McComb, Miss., Apr. 10-15; Athens, Ala., Apr. 17-22; Clinton, Ia., Apr. 24-29

PIERCE: McEwen, Tenn. (Pine Hill), Apr. 3-8; Oaklawn, Ill., Apr. 10-15; Carbondale, Ill. (1st), Apr. 16-22; St. Louis, Mo. (Golden Gate), Apr. 23-29; Clinton, Ind., Apr. 30—May 6

POTTER, LYLE: Weaverville, Calif., Apr. 1-4; Medford, Ore. (1st), Apr. 8-10; Bremerton, Wash. (1st), Apr. 15-18; Yakima, Wash. (Bethel), Apr. 25-29

POWELL, CURTICE: Andover, Ohio (Cherry Valley), Mar. 30—Apr. 8; McArthur, Ohio, Apr. 13-22

PRENTICE: Wichita, Kans. (Eastridge), Apr. 1-8; St. Joseph, Mich. (Harbert), Apr. 15-22; Columbus, Ga. (1st), Apr. 29—May 6

PRESSLER: Corydon, Ind. (1st), Apr. 10-15; Cynthiana, Ind., Apr. 18-29

PRICE, JACK: Van Buren, Ark., Apr. 2-8; Ellisville, Ill., Apr. 9-15; Peoria, Ill. (Golden Acres), Apr. 23-29; Marseilles, Ill., Apr. 30—May 6

RAKER: Carnegie, Okla., Apr. 2-8; Beardstown, Ill., Apr. 17-22

RAYCROFT: South Portland, Me. (1st), Apr. 3-8; Pittsfield, Me., Apr. 10-15; Flint, Mich. (East), Apr. 17-22; Flint, Mich. (1st Wes.), Apr. 25-29

RIST: Cortland, Ohio, Mar. 28—Apr. 8

RODGERS: Utica, N.Y., Apr. 2-8; Buffalo, N.Y., Apr. 9-15; Altona, N.Y., Apr. 16-22; Norway, Me., Apr. 25—May 6

ROTHWELL: Omaha, Neb. (Central), Apr. 1-8
 SCHULTZ: Mexico, Mo., Apr. 2-8; Dwight, Ill., Apr. 9-15; Mountain Home, Ark., Apr. 30—May 6
 SEXTON: Burlington, Ohio (1st), Apr. 1-8
 SHARP: Spring Arbor, Mich., Apr. 3-8; Danville, Ill. (Cedar Grove), Apr. 11-22; Danville, Ill. (State Line), Apr. 24-29
 SHARPLES: Kitchener, Ont. (1st), Apr. 3-8
 SLACK: Louisville, Ky. (Wes.), Apr. 9-15; Columbus, Ind. (1st), Apr. 23-29
 SMITH, OTTIS: Westland, Mich. (1st), Apr. 3-8; Harvey, Ill., Apr. 10-15; Mishawaka, Ind. (1st), Apr. 17-22; Reading, Pa. (Calvary), Apr. 24-29
 SMITH, PAUL: Sistersville, W. Va., Apr. 4-15
 SNELGROVE: Evansville, Ind., Apr. 3-8
 SNOW, DONALD: Dolton, Ill., Apr. 3-8; Washington Ct. House, Ohio, Apr. 10-15; Anderson, Ind. (E. 38th St.), Apr. 17-22; Richmond, Ky. (Rosemont), Apr. 24-29
 SPARKS, ASA: Manchester, Tenn. (1st), Apr. 3-8
 SPARKS, JONATHAN: Racine, Ohio, Apr. 3-8; Elkton, Ky., Apr. 10-15; Nashville, Tenn. (Centenary), Apr. 17-22; Radcliffe, Ky., Apr. 24-29
 STAFFORD: Clemson, S.C. (Wes.), Mar. 30—Apr. 8; Seneca, S.C. (Wes.), Apr. 9-15; Spartanburg, S.C. (Comm. Bible), Apr. 16-22; Defiance, Ohio, Apr. 26—May 6
 STARK: Pleasanton, Kans., Apr. 18-22
 STARNES: Minot, N.D. (South), Apr. 16-22; Ellendale, N.D., Apr. 24-29; Lisbon, N.C., Apr. 30—May 6
 STOCKER: Hewitt, Minn., Mar. 28—Apr. 8; Mauston, Wis. (1st), Apr. 10-15
 STONE: Croix Falls, Wis. (Calvary), Apr. 29; Mora, Minn., Apr. 30—May 6
 STRAHM: Coal Grove, Ohio, Apr. 2-8
 STRICKLAND, RICHARD: Lakeview, Ohio (Indian Lake), Apr. 3-8; Decatur, Ill. (Trinity), Apr. 10-15; Vanlue, Ohio (Ridge Chapel), Apr. 17-22; Lima, Ohio (1st), Apr. 24-29
 SWANSON: Bad Axe, Mich., Apr. 3-8; Indianapolis, Ind. (Mars Hill), Apr. 9-15; Higgins, Tex., Apr. 17-22; Oklahoma City, Okla. (Trinity), Apr. 23-29
 SWEARENGEN: Perrysburg, Ohio, Apr. 2-8; Alanson, Mich., Apr. 9-15; New Lenox, Ill., Apr. 15-20; Arenzville, Ill. (Bethel), Apr. 23-29
 TAYLOR: Tulsa, Okla. (1st), Apr. 3-8; Bartlesville, Okla., (Central), Apr. 10-15; Temple, Tex. (Grace), Apr. 17-22; Iberia, Mo., Apr. 24-29
 THOMAS, FRED: Hamilton, Ohio (1st), Apr. 3-8; Gary, Ind. (Glen Park), Apr. 10-15; Kokomo, Ind. (1st), Apr. 17-22; Broken Arrow, Okla., Apr. 24-29
 THOMPSON, L. DEAN: Nashville, Tenn. (Radnor), Apr. 23-29
 TOEPFER: Fritch, Tex., Apr. 2-8; Taloga, Okla. (Camp Creek), Apr. 9-15; Enid, Okla. (Peniel), Apr. 16-22; Amarillo, Tex. (North Beacon), Apr. 30—May 6
 TOMPKINS: Medford, Okla., Apr. 3-8; Vidor, Tex., Apr. 10-15; Shreveport, La. (Werner Park), Apr. 20-22; Plainville, Kans., Apr. 24-29
 TRIPP: West Memphis, Ark., Apr. 2-8; Champaign, Ill. (West Side), Apr. 9-15; Clovis, N.M., Apr. 17-22; Tullahoma, Tenn. (West Side), Apr. 23-29; Fostoria, Ohio (1st), Apr. 30—May 6
 TUCKER: Snyder, Okla., Apr. 10-15; Antlers, Okla., Apr. 16-22; El Reno, Okla. (Indian Mission), Apr. 24-29
 UNDERWOOD: Pickford, Mich., Apr. 10-15; Lacona, Ia., Apr. 17-22; Menomonie, Wis., Apr. 24-29
 VANDERPOOL: Impact Conferences, Apr. 2-7; Pasco, Wash., Apr. 8-15; Jackson, Ga., Apr. 30—May 6
 VANDERBUSH: Dallas City, Ill. (Free Meth.), Apr. 3-8; LaPorte City, Ia. (Wes.), Apr. 11-15; Bristol, Ia. (Wes.), Apr. 17-22; Sac City, Ia. (Free Meth.), Apr. 24-29
 WALKER, LAWRENCE: Mishawaka, Ind., Apr. 3-8; Palisade, Colo., Apr. 22-29
 WALLACE: Glasgow, W. Va. (1st), Apr. 10-15; Coatesville, Pa., Apr. 17-22; Ephrata, Pa. (1st), Apr. 24-29
 WARD: Mt. Prospect, Ill., Apr. 2-8; Peoria, Ill. (North Side), Apr. 9-15; Aroma Park, Ill., Apr. 17-22; Casey, Ill., Apr. 24-29
 WELLS: Newberg, Ore., Apr. 1-8; Oakridge, Ore., Apr. 15-22
 WEST: Harrisburg, Pa. (Bethany), Mar. 30—Apr. 8; Terre Haute, Ind. (Eastside), Apr. 13-22; Valley City, N.D., Apr. 27—May 6
 WILKINSON: Franklin, Ind. (Walters Chapel), Apr. 8-22
 WILLIAMS, B. (VAN): Littleton, Colo., Apr. 1-8; Wichita, Kans. (Grace), Apr. 9-15; Dayton, Ohio (Dayton View), Apr. 22-29; Dayton, Ohio (Ft. McKinley), Apr. 30—May 6
 WILLIAMS, LAWRENCE: Winfield, Kans., Apr. 8-15; Pueblo, Colo. (Belmont), Apr. 30—May 6
 WRIGHT: Pineville, W. Va., Apr. 2-8; Follansbee, W. Va. (1st), Apr. 13-22; Marlinton, W. Va., Apr. 29—May 6
 WYLLIE: Many, La. (1st), Apr. 10-15; Canton, Miss. (1st), Apr. 17-22
 WYRICK: Louisville, Ky. (Trinity), Apr. 3-8; St. Albans, W. Va., Apr. 10-15; Charleston, W. Va. (Davis Creek), Apr. 16-22; Cambridge, Ohio, Apr. 24-29
 ZIMMERLEE: Augusta, Kans. (1st), Mar. 29—Apr. 8; St. Charles, Ill., Apr. 10-15; Grove City, Ohio (Darbydale), Apr. 16-22; West Lebanon, Ind., Apr. 26—May 6



District Superintendent Glen Jones, East Tennessee District, dedicated the new Decherd, Tenn., church. The building has 5,500 square feet of floor space. It is carpeted wall-to-wall throughout. The new plant provides 12 Sunday school rooms, offices, rest rooms, choir room, chapel, and pastor's study. The sanctuary will seat 250 with room for a 30-voice choir. Central air conditioning has been installed.

Built at a cost of \$60,000, the property is valued at \$75,000. The present indebtedness is \$44,000. The project was planned and supervised by Pastor Bruce Modesitt. Members donated labor. The blueprints were provided by Rev. James Staggs.

ANNOUNCEMENTS

NAZARENES VISITING JERUSALEM—may attend special English services on Sundays at 11 a.m. and 8 p.m. at the International Church of the Nazarene Center, 33 Nablus Road, next to the East Jerusalem YMCA. Phone: 83828.

RECOMMENDATION

Rev. Howard Baker is going into full-time evangelism. Address him: Rte. 1, Box 170, Fairland, Ind. 46126.—Ross Lee, Indianapolis district superintendent.

MOVING MINISTERS

Wayne Albright, Jr., from Abilene, Kans., to Hoisington, Kans.

David E. Black from Sayre, Okla., to Oklahoma City Portland Avenue.

Tharon Daniels from Denver Golden to Phoenix Monte Vista.

Robert J. Fair from Jersey Shore, Pa., to Martin's Ferry, Ohio.

William A. Hamilton from Estill, S.C., to Picayune, Miss.

Theron H. Hanes from North Manchester, Ind., to Warsaw, Ind.

Leonard P. Hemphill from Brampton, Ontario, Canada, to Moncton (New Brunswick, Canada) First.

W. M. Hodge to Craig, Mo.

Larry Dean Hancock from Tucson (Ariz.) Palmdale to Huntington (Ind.) Faith.

J. Dennis Johnson from Denair, Calif., to Sacramento (Calif.) Trinity.

Darrel Krehbiel from Mandan, N.D., to Aberdeen, S.D.

E. Wales Lankford from Big Springs, Tex., to Harrah, Okla.

Harry Miller to Oklahoma City South Highland.

David R. Morrison from Moncton (New Brunswick, Canada) First to Red Deer (Alberta, Canada) First.

James Norcross from Pueblo (Colo.) Fairmount to Dallas Casa View.

Robert Palmer from Portsmouth (Ohio) West to Dayton, Ky.

Larry Parsons from Beeville, Tex., to Quincy (Ky.) Kentucky Heights.

Jackson D. Phillips, Jr., from Detroit First to Port Huron (Mich.) First.

Roy L. Quiett from Oakley, Kans., to Phillipsburg, Kans.

David E. Radley to Escondido (Calif.) Grace.

James L. Sanders from Joplin (Mo.) First to West Memphis (Ark.) First.

Donald J. Schlough from Kingston, N.C., to Jacksonville (N.C.) Faith.

J. W. Simons to Canute (Okla.) Hefner.

Clarence V. Spaulding, Jr., from Muncy (Pa.) Twin Hills to Victoria, Va.

Floyd Suman to Galesburg, Ill.

A. Richard Veach from Dolton, Ill., to Muncie (Ind.) Riverview.

Clarence H. Wilson from Blossom, Tex., to Stonewall, Okla.

R. John Wolfe, Jr., from Kiowa, Colo., to Spencer, S.D.

David L. Young from Cocopah Nazarene Mission, Somerton, Ariz., to Corsicana, Tex.

VITAL STATISTICS

DEATHS

REV. C. LESLIE WOOLSON, 87, died Jan. 30 in Port Elizabeth, N.J. Funeral services were conducted by Rev. A. Wendell Bowes and Rev. Paul D. Mangum. He pastored for 29 years in southern New Jersey. He is survived by his wife, Mary; one son, Robert; two daughters, Mrs. Ruth Erickson and Mrs. Jenny Lloyd; seven grandchildren; and one sister.

ANNA S. WHITWORTH, 96, died Jan. 2 in Bloomington, Ill. She was a licensed deaconess. Surviving are four nieces; two nephews; and a daughter-in-law, Mrs. Herman Ireland.

MRS. ANDREW DOWNING, 88, died Jan. 23 in North Hollywood, Calif. She is survived by two daughters, Hazel Dugdale and Pearl Riley; three grandchildren; and seven great-grandchildren.

REV. ROBERT W. HUNGATE, 53, pastor of the Chandler, Ind., church for 17 years, died November 23 at Evansville, Ind. Funeral services were conducted by Dr. Leo C. Davis. Interment was in Newburgh. He is survived by his wife, Deloris; two daughters, Marsha Coley and Rita; two granddaughters; his father; and one sister.

MRS. AMY L. PECK, 82, died Dec. 19. Funeral services were conducted by Rev. Don Peck, grandson, and Rev. Walter Johnson in Nebo, Ill., church. She is survived by Mrs. Everett (Helen) Robertson, Louis Peck, and William Peck.

REV. WILLIAM J. PELLOW, 69, died Nov. 20 in Franklin, Pa. He had pastored on the Pittsburgh and West Virginia districts. Interment was in Pittsburgh, Pa. Surviving are his wife, Dorothy; two sons, Richard and Alfred E.; one daughter, Mrs. Bruce Hastings (Emmie); seven grandchildren; two great-grandsons; one brother; and one sister.

MRS. SULA CUNNINGHAM, 89, died Jan. 8 in Mayfield, Ky. Funeral services were conducted by Revs. Gerald Tabers, Paul Couch, and Eugene Figge. She is survived by two daughters, Mrs. Carl Usrey and Mrs. Jesse Tucker; one son, Fray; seven grandchildren; 22 great-grandchildren; and one great-great-grandchild.

MRS. NETTIE M. ALEXANDER, 84, died Feb. 12 in Jacksonville, Tex. Funeral services were conducted by Rev. E. L. Cornelson and Rev. Billy Grimes. Surviving are four sons, Rev. Lawrence, Burchie, B.C., and Albert Hodges; four daughters, Miss Mayme, Maye Williams, Lora Belle Hart, and Pauline

NEWS OF RELIGION

Gaddy; 16 grandchildren; 37 great-grandchildren; one great-great-grandchild; and two sisters.

MRS. MAGGIE LEE BENHAM died Apr. 27, 1972, at Brandenburg, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. L. McGranahan. She was survived by her husband David A.; three daughters; five sons; 47 grandchildren; 50 great-grandchildren.

DAVID A. BENHAM died Jan. 15 at Brandenburg, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. L. McGranahan. Surviving are three daughters; five sons; 47 grandchildren; 50 great-grandchildren.

JOHN F. BAKER, 79, died Feb. 19. Funeral services were conducted by Rev. C. L. Reneau in Atlanta, Tex. He is survived by two daughters, Mrs. Kathryn Dudley and Mrs. Nova Leadbetter; three sons, Rev. Wilson Baker, Rabb Baker, and Bill Baker.

REV. F. WAYNE BEALS, 77, died Nov. 15 in Corvallis, Ore. Funeral services were conducted by Rev. Neal Dirkse and Rev. Stephen R. Beals. Surviving are his wife, Hazel; three sons, Ethan L., Everett S., and Rev. Stephen R.; 10 grandchildren; one great-grandchild; and one sister.

REV. FRANK L. CATANESE, 76, died Jan. 15 in Orlando, Fla. He was ordained in the Church of the Nazarene in 1923. Funeral services were conducted by Rev. Merton H. Wilson and Rev. Mark Miller. He is survived by his wife, Lillie; three sons, Peter L., Joseph L., and Frank L., Jr.; three daughters, Mrs. Arthur Lentz, Mrs. James Fisher, and Mrs. Tom Fisher; 17 grandchildren; and one great-grandchild.

JANET RUTH COFFIN, 36, died Feb. 2 in Mahomet, Ill. Funeral services were conducted by Rev. Edwin L. Retter. She is survived by her husband, Glen; five children, Debra, Sheri, Lori, Ronald, and Jimmie; her parents, Rev. and Mrs. Herschel K. Burton; one brother, Jim; and her grandmother, Rev. Mrs. Mamie Burton.

REV. L. D. LOCKWOOD, 67, an elder since 1937 in the church and a former missionary to Argentina, died Feb. 4 at East Chicago, Ind. Funeral services were conducted by Revs. G. Scutt, G. Jones, and O. Burke. Interment was at Zanesfield, Ohio. He is survived by his wife, Florence; one son, Paul and a daughter, Mrs. Carol Felesena.

BIRTHS

—to Stephen and Sherri (Bunch) Cullen, Houston, a girl, Renee Jean, Jan. 27.

—to Rev. Richard A. and Helen J. (Young) McLean, Colby, Kans., a girl, Melody Dawn, Nov. 18.

—to Jim and Bette (Macklem) Stogdill, Utica, Mich., a girl, Melissa Rachelle, Jan. 28.

—to Michael and Jeannie (Gray) Adams, Wallace, S.C., a girl, Tonya Dawn, Feb. 12.

—to Mr. and Mrs. Kenneth D. Royer, Cincinnati, a son, Darren Jeffrey, Jan. 10.

—to Ted and Sara Schurter, Hightstown, N.J., a girl, Cynthia Marie, Feb. 12.

MARRIAGES

Carol Jean Flinner and James Durling Dorrough at Bethany, Okla., Nov. 24.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Edward Lawlor, Chairman; Eugene L. Stowe, Vice-chairman; Orville W. Jenkins, Secretary; George Coulter, V. H. Lewis, Charles H. Strickland.

TEACHER KILLED RETURNING FOR HER BIBLE. A 62-year-old teacher died in Seattle after she was struck by a hit-run vehicle and dragged two blocks.

Edith A. Thompson was hit because she was attempting to retrieve a Bible from her car parked across the street from the Phinney Ridge Lutheran Church. She was a teacher for the Lutheran Bible Institute.

The man driver, 66, was found and held on suspicion of negligent homicide. □

ASTRONAUT IRWIN PLANS "RETREAT" FOR U.S. PRISONERS OF WAR. Col. James B. Irwin, the former astronaut who now operates an evangelistic organization in Colorado Springs, has announced plans to conduct a religious retreat for American prisoners returning from Vietnam.

Noting that some of the prisoners had not been aware of the Apollo moon landings, Mr. Irwin said the retreat would be designed to help the men "readjust to life in America."

A specific date has not yet been set, but Mr. Irwin's High Flight organization said that tentative plans call for it to be held sometime in June, after the former prisoners have gone through official debriefings and have had considerable time with their families.

Charles Farr, minister of education at First Southern Baptist Church in Colorado Springs, will be "on loan" to help coordinate the special POW program. Mr. Irwin said that Mr. Farr spent 20 years in the Air Force and "is well qualified in the field of retreat ministries." □

EVANGELICALS STOCK CHRISTIAN BOOKS IN PUBLIC HIGH SCHOOLS. Fifty-four Christian books have been stocked in each of four junior and two senior high schools of the Corona-Norco Unified School District in a united witnessing effort by local Christians.

"We knew we would need a program on an optional basis to keep from offending the non-Christian," says Nancy Heaton, owner of the Living Word Book Store in Norco, Calif. "We had the tools for this inoffensive outreach—Christian books."

Miss Heaton selected 54 books which were approved by the superintendent. He instructed the librarians in each school to display the books separately as Christian books to prevent their becoming lost in the maze of other volumes already stocked.

Christian friends donated nearly twice the money required to pay for the books, the store donating its profits.

"The results to date have been gratifying," says Miss Heaton. "The books are constantly in demand with waiting lists. Parents and friends are reading these books when children bring them home, and are being converted as a result."

She said that Christian English teachers are encouraging the students to use these books for reports. □

BIG BUSINESS IN BIBLE BUMPER STICKERS. Two million bumper stickers will be printed this year, according to figures gathered by some producers in St. Louis in the current fad. Another two million or so Jesus T-shirts, Jesus buttons, Jesus posters, Jesus shoulder patches, Jesus decals, Jesus watches, Jesus bracelets, Jesus pins, Jesus cups, and the like will be manufactured by half a dozen major firms.

The religious accoutrements for autos, homes, and wardrobes are being purchased by people of many denominations in the West and East as well as in the South, according to a special report to the *New York Times*.

The item estimated that at least another two million such religious items will be produced for use in Key 73, the continent-wide interdenominational evangelism program operating under the theme, "Calling Our Continent to Christ." □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ In our Bible study class last week we were discussing Proverbs 6:1-5 ("Living Bible" paraphrase). Someone asked how we can reconcile this with what Jesus says in Matthew 5:42. Would you comment on this? It sounds like Solomon doesn't agree with Jesus.

Proverbs 6:1-5 is Solomon's counsel against becoming involved as security for a stranger. He advises one so ensnared to beg his release without delay, in view of the possible consequences.

Matthew 5:42 is Jesus' application of the principle of Christian love,

"Give to those who ask, and don't turn away from those who want to borrow."

The difference is one of emphasis, not necessarily disagreement. Putting the two together, it is like saying, "It is better to give or lend to one in need yourself than to 'go on his note' with

a neighbor and have him borrow from the neighbor with your name as security."

You can better afford to stand the loss yourself in case of default than to have your relationship with your neighbor imperilled because of your rash generosity.

■ Would you please explain the difference between Ephesians 2:8-9; Titus 3:5; and James 2:14-18—all about works?

Ephesians 2:8-9 is, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Titus 3:5 is, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The whole of James 2:14-26 applies to this question, but the key statements are, "Even so faith, if it hath not works, is dead, being alone. . . . I

will shew thee my faith by my works."

It is the old question of the cart and the horse, of the relation of cause and effect in our salvation.

Paul and James actually say the same thing, as you will see if you read Romans 1:5 (obedience to the faith); 6:1-2; Ephesians 5:1-10; Philippians 2:12-13; and Titus 3:8 ("they which have believed in God might be careful to maintain good works").

We are saved by grace alone

through faith. But the fruit of that salvation is obedience to the will of God in doing good.

All scripture affirms that faith without obedience is only a fiction. "The devils also believe, and tremble" (James 2:19)—and are still devils.

The faith that saves—as contrasted with mere assent to the truth—is an obedient response to the whole will of God as He makes it known. Anything short of this is sub-Christian.

■ Last week, the question was brought up in our young adult class, "Does one inherit prejudice and criminal tendencies or are these elements things that must be learned?" Is criminality passed on to children of criminal parents? It seems to me that the Bible teaching on original sin does not necessarily open the door to these things being inherited. If they are inherited, where did Adam and Eve get them?

These are questions that have been argued for years by psychologists and sociologists. It would be presumptuous to suppose that one could answer them in just a few lines.

Original sin is inherited in the sense that every person is born with his back on God, alienated from the spiritual life that comes only in a new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

The expression of that original sin in definite forms of evil in human life is not inherited. It is learned and chosen by the individual.

Admittedly, the factors of heredity and environment are closely inter-

related in human life. In actual practice, it is possible to separate the two only in the case of identical twins—whose heredity (genes and chromosomes), hypothetically, is identical—who have been raised in different environments.

Studies that have been made of such twins seem to point in the direction of the power of environment in shaping attitudes and prejudices.

No person is born a criminal, although he may quickly pick up the attitudes and prejudices that constitute tendencies toward criminal action.

The biblical doctrine of grace seems to point in this direction also.

Divine grace, as far as we can see, does not alter the structures of heredity. But it does transform criminal character, as the Christian centuries have abundantly revealed.

Along with heredity and environment there is a third factor that enters the picture. That is the element of freedom of choice.

Cain and Abel were born and raised with similar (not identical) heredity and environment. One became a murderer. The other is remembered as a man of deep religious faith. Neither heredity nor environment (nor both together) can account for the difference.

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Easter Greetings

Junior high teens from the Rawlings, Wyo., church conducted the entire Sunday evening service on February 4. Most of the youth in the group are new Christians. Pictured (l. to r.) front row—Pastor George M. Wilson; David Forney; Debbie Warren; Becky Patterson; Betty Forney, NYPS president; back row—Allen Garner; Terry Patterson; Pam Telfer; and Debbie Telfer. Allen Garner and Terry Patterson spoke on the subject, "The Drama of Life" from Luke 15:11-24.



OUTREACH EFFECTIVE IN VIRGINIA CHURCH

Arlington (Va.) Calvary Church is experiencing days of growth. An expanding soul-winning ministry is taking on several new dimensions. One of these is the growing bus ministry outreach.

Starting with two small Ford vans two years ago, the church now has a fleet of 11 busses reaching the northern Virginia area. Presently, these buses are averaging over 300 per Sunday with the high attendance for a single Sunday reaching 431.

Approximately 400 homes are represented by the boys and girls on the bus rolls. A dedicated staff of workers backs the bus program.

Calvary Church has four separate children's services each Sunday morning while the adults and teens are worshiping in the sanctuary. Rapid growth has made it necessary for the Junior Department to have its Sunday school and worship in a nearby elementary school.

A new office and education facility is presently under construction. It will enable the church to accommodate a Sunday school of 1,000. The evaluation on all church property will stand at \$1 million when this new facility is completed.

The newest dimension to the soul-winning ministry of Calvary Church is personal lay evangelism. Rev. David Kline recently conducted a five-day personal-evangelism seminar which consisted of classroom study and on-the-job training.

During the five-day training, 10 people accepted Christ in their homes. Eight of these were present the following Sunday. A number of people who had the gospel presented in their homes but had not made decisions were also present.

Pastor James Ahlemann reports that a spiritual concern was awakened in the hearts of those not making a decision. Some of these have already been saved at the church altar.

Four lay evangelism teams are being trained by Pastor Ahlemann. These laymen are going into the homes of people to share Christ! Some of them have testified that witnessing is becoming their lifestyle.

Pastor James Ahlemann, who has served Calvary Church since November, 1971, reports that average Sunday school attendance has grown from 300 to over 700. All previous attendance records have been broken. The present record stands at 1,087. □



The Winner, S.D., church was organized December 17 with 35 charter members. Twenty-one members were received on profession of faith. Robert Hockett is pastor. J. Wilmer Lambert is district superintendent.

DISTRICT ASSEMBLY SCHEDULE

V. H. Lewis	
Central California	May 4-5
Western Latin-American	May 9-10
Arizona	May 17-18
Southern California	May 23-24
Idaho-Oregon	May 31—June 1
Rocky Mountain	June 14-15
Canada West	June 22-23
Northwestern Ohio	July 11-12
Northeastern Indiana	July 20-21
Pittsburgh	July 26-27
Indianapolis	August 8-9
Georgia	August 16-17
North Carolina	August 22-23
George Coulter	
Sacramento	April 27-28
Hawaii	May 3-4
Canada Pacific	May 25-26
Oregon Pacific	June 1-2
Alaska	June 7-8
Northeast Oklahoma	June 27-28
Michigan	July 11-12
Chicago Central	July 19-20
Southwest Indiana	July 27-28
Virginia	August 9-10
West Virginia	August 15-16
Louisiana	August 22-23
Joplin	September 6-7

Edward Lawlor	
Mississippi	May 3-4
Alabama	May 9-10
Florida	May 21-22
Canada Atlantic	May 31—June 1
New England	June 21-22
Upstate New York	June 28-29
Eastern Kentucky	July 4-5
Eastern Michigan	July 11-12
East Tennessee	July 26-27
Northwest Indiana	August 9-10
South Arkansas	August 16-17
Kansas City	August 22-23
Southwest Oklahoma	September 6-7

Eugene L. Stowe	
Central Latin-American	April 26-27
Northwest	May 2-3
Washington Pacific	May 9-10
British Isles South	May 26-28
British Isles North	June 4-5
Nevada-Utah	June 21-22
New Mexico	June 26-27
Colorado	July 5-6
Central Ohio	July 18-20
Akron	August 2-3
Tennessee	August 8-9
Dallas	August 16-17
Minnesota	August 23-24

Orville W. Jenkins	
New York	April 27-28
Philadelphia	May 2-3
Washington	May 9-10
Eastern Latin-American	May 25-26
Maine	June 6-7
Canada Central	June 14-15
Dakota	July 6-7
Kentucky	July 11-12
Houston	July 18-19
Illinois	July 25-27
Missouri	August 9-10
South Carolina	August 15-16
Wisconsin	August 23-24

Charles H. Strickland	
West Texas	May 2-3
San Antonio	May 9-10
Los Angeles	May 18-19
American Indian	May 31—June 1
Nebraska	June 7-8
North Arkansas	June 27-28
Southwestern Ohio	July 6-7
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† **"BY ALL MEANS...
SAVE SOME"**

SUNDAY SCHOOL IN A CITY JAIL



In 1968, I was serving as a lieutenant in the Police Department in Carthage, Mo. The Lord spoke to me about the need for a Sunday school class in the city jail. I promised the Lord that I would find someone to teach the class.

In a short time the Lord reminded me that the need was still there and that no one was teaching the class. Again I promised the Lord I would enlist a teacher.

At an altar of prayer in a revival in October of 1970, I said, "Yes, Lord, I know that I have never found that teacher, but I will get up from the altar and go find someone."

The Lord said, "You don't need to go find someone. I want *you* to teach the class."

I tried to tell the Lord that I just couldn't do it. What would the men who worked under me think if I taught a Sunday school class in the city jail? When I rose from the altar, I said, "Yes, Lord, I will teach the class."

I wasn't sure how the chief of police would accept the idea of the class. When I approached him about the class, he was very favorable.

On November 8, 1970, at 9:45 a.m., I held the first class with four prisoners present. My pastor had 500 cards printed for me to hand out inviting people to: "DOWNTOWN SUNDAY SCHOOL, POLICE LOUNGE, 9:45 A.M. LIEUTENANT JAMES E. TURNER, TEACHER."

It wasn't long until the prisoners plus as many as 14 teen-agers and some of their parents were attending. During the first seven months, five people were converted and one has been called to preach. Many young people attend and are receiving spiritual help.

A television station in Joplin, Mo., featured the work of my class on a special program. A year ago I was appointed chief of police here in the city of Carthage. The Lord is continuing to bless His Word as taught in the city jail. I am glad that I said, "Yes," to the Lord. Teaching this class has been the greatest experience of my life. □

—James E. Turner
Chief of Police
Carthage, Mo.

DR. JOHN RILEY ANNOUNCES RETIREMENT PLANS



Dr. John E.
Riley

In a recent letter to his Board of Regents, Dr. John E. Riley, president of Northwest Nazarene College, Nampa, Idaho, requested retirement at the end of the current college year, June 30. He stated that NNC has been his "life for 29 years," and would be his choice again if the opportunity were possible. □

PENSIONS AND BENEVOLENCE

Dean Wessels, executive secretary of the Department of Pensions and Benevolence, recently announced that another milestone was reached when total deposits in the Nazarene Supplemental Retirement program exceeded \$1 million in January.

This upswing can be attributed directly to the increased interest and concern church board members are showing in providing improved ministerial compensation by means of fringe benefits. One of the most important of these is the tax-sheltered annuity.

This program, created and administered by the Department of Pensions and Benevolence, presently provides for 6½ percent interest on the tax-sheltered deposit. Neither the amount deposited nor the interest accumulated are currently reportable for federal income tax, offering excellent savings in addition to the generous interest.

The program is now making it possible to raise the pastor's level of income without increasing his taxes, and provide for his retirement at the same time. □

GENERAL BOARD MEMBER RECUPERATING

Word from James Cook, who suffered a "stroke-like" attack while still in Kansas City, following the January General Board meeting, reports that all tests are negative. He apparently suffered extreme exhaustion and, with rest, he is carrying on his normal responsibilities.

The aftereffects of Cook's illness are expected to continue for a period of three or four months. He makes his home in Seymour, Ind., and represents the Central Zone on the General Board. □

PROMINENT NEW ENGLAND NAZARENE DIES AT 91

Mrs. Lois Mann, a pioneer in the holiness movement in New England, passed away in her Vermont home on February 18. She was 91. Rev. Kenneth Pearsall, superintendent of the New England District, presided at the memorial service held in the small, rural Nazarene church which she helped to organize as an independent holiness church just after the turn of the century.

"Grammie" Mann, as she was called by members of her immediate family and friends, was an active Nazarene for 63 years. She held every office in the church at one time or another. For 20 years she served as NWMS president, an office she held until she was 90. She was known for her ability to communicate with young people.

With her husband, Mr. Merritt H. Mann, a state senator and prominent businessman, she was involved in the early work of H. F. Reynolds and I. T. Johnson, founder of Ithiel Falls Camp Meeting. She served as the camp's treasurer for 40 years until her retirement at the age of 88.

All five of her children attended Eastern Nazarene College, Quincy, Mass., and are active Nazarenes. Her oldest son, Dr. Edward S. Mann, served as president of ENC for 22 years. He is currently executive secretary of the Department of Education and the Ministry at International Headquarters in Kansas City.

Her other children are Dr. Roger Mann, a prominent physician and civic leader in Vermont; Miss Genevieve C. Mann, head nurse for the Vermont Department of Public Health; Miss Gwendolyn E. Mann, professor of elementary education at ENC; and Mrs. Marguerite Nielson, employed at Mid-America Nazarene College, Olathe, Kans., and wife of Rev. John B. Nielson, adult editor, Department of Church Schools.

All but one of her 14 grandchildren attended ENC, their attendance spanning 16 consecutive years. Her youngest granddaughter is a sophomore in high school. They are all members of the Church of the Nazarene. Mrs. Mann is survived by 13 great-grandchildren. □

NAZARENE WRITERS' CONFERENCE IN AUGUST

The 1973 Nazarene Writers' Conference will be held on the campus of Mid-America Nazarene College, Olathe, Kans., August 13-15. Meeting every two years, the conference is designed to sharpen the skills of writers and encourage new talent. It is sponsored by the Nazarene Publishing House. Dr. W. T. Purki-

ser will serve as the director.



Dr. Joseph
Bayly

The principal speakers at the conference will be Dr. Joseph Bayly, vice-president of product for David C. Cook Publishing Company and author of the *Gospel Blimp*, *What About Horoscopes?* and other books; and Dr. Eugene Chamberlain, coordinating editor, children's section, Sunday School Board of the Southern Baptist Convention, and author of *When Can a Child Believe?* *Preschoolers at Church*, and other books.

The conference will open Monday evening, August 13, with a dinner meeting and address by Dr. Bayly, "These Are Great Days for a Christian Writer." Lectures, seminars, graphic arts presentation, meetings with editors, and small-group workshops will be scheduled.

Registrants are offered a choice of workshops in all types of writing for the various church and Sunday school periodicals, including special workshops on such subjects as Christian biography, poetry, script writing, and photojournalism. Each workshop will meet four times, for in-depth study of the subject and of writing submitted by registrants.

Registration will be by application only. A nominal fee of \$10.00 provides room, board, and attendance at all sessions. If interested in attending, write for program and application. Address: Nazarene Writers' Conference, 6401 The Paseo, Kansas City, Mo. 64131. □

ANNOUNCEMENT

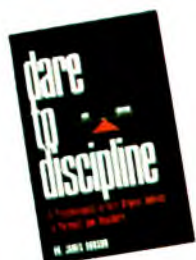
With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. James R. Blankenship, presently pastoring Webster Groves church, St. Louis, district superintendent of the Northwestern Ohio District. This appointment is made effective April 1.

—Eugene L. Stowe
General Superintendent



James R.
Blankenship

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